The Churchman.

SATURDAY JAN. 18, 1879.

DESPITE its appearance of unity, Dr. de Pressensé asserts that French Romanism is at present in a divided state, and that acrimonious abuse characterizes the expressions in which the members of opposite parties speak of one another. Meantime, as he says, Liberal Catholicism has an opportunity which it may avail itself of, if, indeed, it prove to have sufficient courage.

IN his letters to the London *Christian World*, Dr. Edmond de Pressensé states that an "ecclesiastical crisis" has arrived in France, and that many Frenchmen not holding any special creed are coming to unite themselves with Protestant parishes. He does not assert that they are becoming Protestants, but that they are expressing a dissatisfaction with Romanism, as a system incompatible with the existing conditions of society. It is but a superficial reformation thus far, yet it promises something more satisfactory in the future.

IT is a strange fact that the presses of the *Imprimerie Nationale* at Paris are now employed in the work of printing an extensive publication in two volumes, by M. O. Douen, entitled "Clement Marot and the Huguenot Psalm Book." For eight years the enthusiastic author has been engaged in collecting every fact that in any way illustrates the subject of the hymns sung in the face of the greatest dangers by these devoted people. Surely the "whirligig of time" has in this case brought in its revenges. The followers of the Prince of Condé and of King Henry of Navarre are at last given a certain meed of honor.

THE present season of the Church's year ought to remind parents of their intimate spiritual relations to their children. In the slight history of the child-life of Jesus, and of the maternal care of the Virgin Mary, is the manifestation of what home-life ought to be. The loving watchfulness and devotedness of the mother, and the respectful obedience of the Child, are the model which the Christian religion sets up for imitation in every Christian household. Mothers and fathers cannot lay upon others the responsibility of guiding their children aright, nor can they gain for themselves a greater happiness than that of looking upon their children's constant growth in grace and virtue.

IT is too often the case in large cities that the nearness of a service in any church is made apparent by the trooping of children out of and away from the church doors. There is something radically wrong here. If the children have just been in attendance at Sunday-school, it is apparent that the school is unintentionally doing its children great harm by turning them away from the church doors when the worship of God is about to begin. Is it not possible that the present small attendance of worshippers is partly the result of habits formed during the early years of those who are now men and women, of staying away from church because the Sunday-school had previously wearied them?

THE industrial schools connected with so many of our churches are in every way to be commended. They mean not only cleanliness, occupation, and good behavior for the time being, but in multitudes of cases good situations and a livelihood. A lady who is instructing a class of girls not only to mend and make their own dresses, but in due time perhaps to make dresses for others, can hardly do a greater service. Hundreds of ladies in this city spend an hour or two in the week in this way, and hundreds of children willl rise up to call them blessed. "Our industrial school," remarked a rector of a large parish, "has lifted this entire neighborhood." Of course, any one can see the bearing of them not only on morals and behavior but on all the higher interests of religion and the Church.

THE liberal party in England is scandalized because the bishops have voted in parliament, eight to one, to sustain the Afghan war. The *Spectator* thinks that, whatever weighs with a politician, moral considerations ought to weigh with bishops. Bishop Ellicott, in a letter to the *Times*, undertakes to justify his vote, but the others are considered wiser in keeping still than he is in speaking. An offensive, not to say offensively defensive, war ought to find better justification at the hands of a bishop who favors it than Bishop Ellicott makes, that British interests in India may be impaired, and thereby the Gospel hindered. What all parties might discuss to advantage is the nature of a system which in the nature of things almost makes bishops subservient to the government. Dean Stanley, who has some strong words against the irresponsibility of bishops where the Church and State are disconnected, could write a capital essay on the other side of the subject, giving the votes of ecclesiastical peers in parliament in all the great crises of the government ever since the revolution of 1688. What the bishops might learn from Mr. Gladstone, their predecessors might have learned from Pitt, and Fox, and Channing, and Earl Grey, and Lord Brougham, but certainly did not in eight cases out of ten. Yet this perhaps was not so much the fault of the bishops as that of the system.

IT is sometimes made a reflection on the Church that it is not the cause of literature as distinctly as are some of the religious bodies which have widely circulated organs and journals. It is very true that specific Church magazines and reviews have a limited circulation, but if it were otherwise the sign would be of a limited organization. De Quincey, in an essay on John Foster, accounts in a measure for his reputation by the reverberation within the walls of a limited religious body, and the very claim to universality which the Church sets up acts against a specific literature representative of it. But when one looks deeper, and asks what are the causes of good literature, it will be found that certain very important causes are the direct results of the Church life. The sanctity of the home is a cause of good literature, and the Church is false to its history and its mission when it does not cover the home with its wings. Obedience to authority is a prime article in its organic law, and lawlessness is an enemy to good literature. Within its pale it generously gathers many shades of private opinion, and its inclusive charity accords with the catholicity of good literature. Its ritual is odorous with the health of a sanctified human speech, and its reverent beauty is the nearest ally of a pure and sweet literature. A reformed Church and a reformed literature are inseparable, but the one will not be the mere special pleader for the other. In politics, in education, in art, and in literature to-day those who rejoice also in the communion of the American Church find its order and its services an inspiration to the best work and the purest sacrifice.

AMONG the countless societies and clubs for workingmen in this country, none would seem more to be commended than "St. Timothy's Workingmen's Club and Institute, Roxbury, Philadelphia." The club enjoys the advantage of having been begun as a parochial agency, and has always preserved that character, the rector of the parish being president. No religious conditions, however, are required for membership, and there is entire impartiality in the management of the society as well as abstinence of anything of a distinctively ecclesiastical character in its working. It has just opened, at a cost of $18,500, what is believed to be the first building in this country which has been put up for such a purpose by any church or parish. The building includes everything in the way of club-rooms, reading-room, amusement-room, with the apparatus of bagatelle-tables, tables for chess, domi-

noes, etc.; a large hall for addresses, plays, and the like; bowling-alleys, bath-rooms, and a wash-room. Subordinate to the club are several organizations of a coöperative or social nature, as a building and loan association, which simply lends money on good security; a yearly beneficial society, which at a cost of $100 a year insures in case of sickness or death, and divides its funds among the remaining members at the end of each year; a field-sports club, dramatic association, a proposed fuel-saving society, debating society, and so on. The rooms are opened on week-nights, daily, excepting Christmas and Good-Friday, while the opening of the reading-room and library during a part of Sunday has been suggested by Bishop Stevens, and is now under discussion. The average membership since the opening of the new building has been about two hundred and fifty.

THE AGE OF FAITH.

There are those who allow their faith to grow weak, and suffer themselves to be alarmed, by the boasts of a few noisy sceptics who blatantly proclaim the downfall of the old Faith. They forget that it requires but a small number of ready writers to make a widespread excitement in the public prints. They forget that it is doubt rather than faith that is apt to stand at the street corners and proclaim itself.

There is a great deal of scepticism abroad in the land, and many are affected by it whom we probably little suspect; but the number of such is very small as compared with that of those who still hold to the Biblical truths.

The present is really a time of remarkable promise rather than an era when the cause of Christ and the Church is retrograding. If we ask whether the Bible is circulated and read as much now as it was in the days of the fathers, we are met with a response from the hundreds of printing-presses that are taxed to their utmost to supply the demand of those who will have it. We are pointed to the late Exposition at Paris, and are told that a million and a half copies of the Gospels and New Testament, printed in twenty-two languages, were not more than enough to supply the demand of the people for that Word of God which timid souls fear is about to become a dead book on the shelves of the antiquated Bible societies.

What shall be said of the extraordinary fatuity of that missionary society that actually proposes to expend $670,000 in its operations during the present year? Faith is not dead there, surely—faith in the work, faith that it is God's work, and that He has enough true servants in a single body of Christians to raise and expend a sum so large upon such an enterprise. This is a sort of faith that your noisy sceptic even can appreciate. He may think it is throwing money away, but he does not dare to deny that it shows that the old Faith is still alive and strong in that quarter.

This is not all, for the Church actually sees fruit coming from these various labors. Christian kingdoms are rising up where there was once, and that not long ago, but the blackness of heathenism; and the regions that are in moral and intellectual darkness are stretching out their hands for the knowledge that they see in Christian lands, unaware that the two kinds of enlightenment are inseparably united. They can appreciate the one, and they will be brought to see the importance of the other.

They may tell us that the faith of the Bible is dying, and that the knowledge of it will soon be a thing of the past; but we shall not fear so long as the Church is still as earnest in its work as it is, so long as the printers cannot keep up with the demand for the sacred volume, so long as it remains the most widely circulated and the most thoroughly studied book in the literature of every civilized land. Hopeless no one should dare to be who has eyes to see and ears to hear the news that comes from every quarter of the globe. It is a fact that last year one man made a single gift to the English Church Missionary Society that was greater in amount than the entire sum of the gifts from the whole Church to that society during the first fifteen years of its existence. And yet, forsooth, there are those who will tell us that doubt is sapping the foundations of the Christian Faith, and that the cause of Christ is retrograding! The truth is quite the reverse.

The present is a time of faith and zeal, but it is none the less a duty to be on the watch for error, for blasting doubt, for any and all of the insidious enemies of the truth. The true Christian will ever labor and hope, as he is taught by his Bible.

THE REGULATION OF MARRIAGES.

It is not without reason that Mr. E. T. Gerry, of this city, has submitted a proposed act to the State Bar Association which, if it make marriage less easy, will make divorce less frequent. As the matter stands, nothing is easier than for persons to marry in haste, however they repent at leisure. They have only to appear before a minister or magistrate, and be asked a few questions in a perfunctory manner, previous to entering the holy estate of matrimony; or, according to a Brooklyn official, they are not required to employ any minister or magistrate at all. According to a law of the Church, "no minister, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause (but one) arising after marriage." But how many ministers ever institute any due inquiry? It is very rare, probably, that the persons are questioned under oath. They are wholly unknown to the minister, for instance; and by a little evasion on their part, the case is made to appear satisfactory. It is not long since a clergyman of the Church who had first examined the persons under oath, refused to marry them, because he found the woman under age and wishing to be married against the will of her mother. We hope we are wrong in saying that in less than an hour some other clergyman made the way less difficult, and saw fit to proceed with the ceremony.

According to a law of the State of New York, persons solemnizing the rite of marriage must ascertain the Christian names and surnames of the parties, their respective places of residence, whether of legal age, etc. But how ascertain it? By examination under oath, says the proposed act, and separate and apart from each other of each of the persons concerned, and of any other persons. This examination may easily be made a serious business. The examination is to ascertain, "(1) the names, ages, and residences of the parties to the proposed marriage, and of their parents if living; (2) whether either party is related to the other, and how and whether the marriage is with the free will and consent of either party; (3) whether either of them has been married or divorced, and if so, the name of the previous husband or wife, the time of death or divorce, and the ground of divorce; (4) name and residence of the witness, or names and residences of two witnesses if there are more than one. Such examination shall be reduced to writing, and subscribed to by the persons examined, and by the minister or other performer of the ceremony." Now comes the most serious part of all. "A person who shall wilfully make a false statement under this oath shall, upon conviction, be adjudged guilty of wilful and corrupt perjury, and shall be imprisoned in a State prison for a term not exceeding ten years." Besides this, every minister or other person who shall solemnize a marriage where within his knowledge any legal impediment exists, or who shall wilfully violate any of the foregoing conclusions, shall be deemed guilty of a misdemeanor, punishable by fine or imprisonment, or both. This, together with a certificate testifying to all the facts of the case, to be signed by the person performing the ceremony and forwarded within three days to the Secretary of State of the State of New York, would seem to make the law as stringent as need be, but none too stringent for the good of society, to say nothing of the parties.

At any rate, it is high time that an act of marriage, whatever it is, is less regarded in the light of a farce. As

the matter stands, a man might have half a dozen divorced wives living, and find a way to marry another, while a woman could find a way to marry her uncle or any other relation. Every clergyman is called upon to marry persons who, if they have a right to marry at all, at least deserve to run the gauntlet of a strict examination. It is true, if joined in wedlock, they must take the consequences, but no minister should be willing to be party to an affair which he believes to be in every way ill-advised and mischievous, and which will not bear any careful looking into. He should wish to take advantage of whatever law there is on the subject, and that the law should be sufficiently stringent for the protection of society, to say nothing of individuals. It is because what little law there is on the subject has been shamefully abused that there is this timely effort to remedy it.

ADAPTED ROMISH BOOKS.

Since Mr. Orby Shipley's perversion, a good deal of attention has been called to his adaptations of Romish books of devotion, and the mischief that has been done by them. The danger from such things was long and vigorously pooh-poohed, but it seems now to be regarded as a real one.

This process of adaptation is, however, not a new thing. Thirty-four years ago Dr. Pusey published a "Guide to Passing Lent Holily," adapted from Avrillon, and this was followed by a "Guide to Advent," "Year of the Affections," "Paradise of the Christian Soul," etc. This began in 1844. In 1851 the then Bishop of Oxford, Wilberforce, called attention to these books in words which are as weighty—are they not weightier?—to-day as they were when he uttered them:

"I am bound to say that, so far as I am able to judge, in those adapted works, which have, from the high character of their editor, had far the largest circulation, not only has language been preserved alien from that of the sober teaching of the Church of England, and in harmony only with the half-amatory devotions in which the Church of Rome abounds, but even the direct corruptions of the papacy have not always been successfully excluded; rather, both by what has been preserved in the text, and what has been suggested (though intended doubtless as an antidote) in the notes, many of its errors seem to me to be excused, and presented in the most favorable colors to minds rendered unsuspicious of the danger by the professed adaptation of these works to the tone of their own Church. It is accordingly my full conviction that the circulation and use of these works, many of which were composed and circulated purposely to counteract the Reformation, has had, and still has, a most dangerous influence in this direction. Against the use of these, then, I would guard all whom my voice can reach, as a dangerous tampering with Romish error, and a slighting of our own Church, which, in her Prayer Book and through her great divines, has provided us with so large a body of devotions, Scriptural in their doctrine, primitive in their form, and in their tone maintaining that earnest sobriety and reverence to which the untainted minds of English Churchmen have been hitherto accustomed."

These views and positions were expanded, illustrated, and enforced in the appendices to the charge. Wishing that we had room for them entire, we add a few extracts.

Touching the character of these books as "alien from the sober teaching of the Church of England," the bishop says:

"Such appear to me (1) the special devotions to our Lord's wounds, introduced into the works to which I refer. (2) Language largely allowed in them, describing, under the terms of earthly and sensuous affections, the communion of the soul with God. I will give here some instances of each of these to illustrate my meaning, only saying, first, that this subject is one on which, from its deep awfulness, it is most painful for me to speak in any tone which savors of controversy. For, indeed, it is impossible for us to love too well those marks of our Lord's bitter passion which were stamped upon that body in which He paid the price of our redemption. But whether we ought to be so affected is not the matter at issue. It is no question whether, when praying to our Blessed Lord, we ought not, with the deepest and most reverent affection of our souls, to remember His pierced hands and feet, and riven side, but whether, in the judgment of the English Church, it is, strictly speaking, lawful—and, even if lawful, whether it is expedient—to address prayers, not to our Blessed Lord, who is a person and can hear prayer, but to separate parts of His body, which are not persons, as if they were capable of hearing our prayers, and consciously coöperating in the work of our redemption. Of these latter prayers I know no instance in the formularies of the English Church, and they are most rare, if they are to be found at all, in the writings of any of our great divines. They are, that is to say, alien from the temper of the Church of England; whilst, on the other hand, they form a large part of the more ardent devotions of the Church of Rome; whoever, therefore, seeks systematically to introduce such devotions amongst our own people, must do so from believing: Either (1) that these devotions are really deeper and more spiritual than those to which we have been accustomed in the Church of England; or (2) that it is good, *per se*, to accustom our people to an un-English class of devotions, not more spiritual than our own, merely because they are Roman.

"But to proceed to the passages themselves. They are such as these: 'On the second day thou wilt offer homage to the heart of Jesus lying as an infant in the stable; on the third to His mouth; on the fourth to His eyes; on the fifth to His hands; on the sixth to His feet; on the seventh to His flesh.' 'O adorable heart of my Jesus, the *only* object of all my desires, in which so many mysteries of love have already passed since the Holy Spirit formed Thee of the pure blood of Mary. . . . I offer Thee all the most respectful and most loving homage of my heart. Thou art close locked within the bosom of a Babe,' etc. Again, 'Divine and infant mouth of my Divine Saviour. . . . I adore Thee in the womb of Thy holy mother, where Thou keepest unbroken silence. O adorable mouth, consecrate mine,' etc.

"The second class of expressions to which I allude are such as 'our being inebriated by the blood of the Lord.' Such expressions, and their repetition, cannot, in my judgment, be justified by a marginal variation in the translation of the Canticles (Cant. vi.); they are, I believe, shocking to the ears of most English Churchmen, because they are not English but Italian; for whatever examples of the use of such expressions may be found in the early fathers, they have never been naturalized amongst ourselves. They are not to be found in the pages of our divines who were the greatest masters of patristic learning; they belong to a character of devotion foreign to that of the English Church, for which hers would be ill exchanged, even if the change led to no further consequences, but which is further sure to draw those who have acquired a taste for it, from her to Rome.

"And these extend through the fiftieth week, especially, of 'The Year of the Affections.' They appear to me so sensuous, so irreverent, so utterly unlike anything to which I have been taught by the Church of England to aspire in devotion, so unlike the prayers of Ken or Kettlewell, or Andrewes or Taylor, that it is really painful to me to transcribe them. I will merely mark down a few out of very many from various parts of this work, in order to make more plain what that is to which I object.

"'An excess of wine causes a shameful inebriation. . . . So the pious excess of Divine love causes to the soul a wise inebriation. . . . The soul, dazzled by a brilliant and insupportable light, now tastes an exquisite which delights it; . . . it is, as it were, overwhelmed by an excessive abundance of affections, joys, and caresses; . . . these . . . deprive it of sense; it knows no more what it says and does; in a word, it is inebriated.' 'Bring me, Lord, into this Divine cellar; inebriate me with the precious wine of Thy love.' 'Wilt thou have the strong wine of constant . . . love? Thou wilt find it abundant in this cellar. . . . Dost thou desire fervent . . . love? Thou wilt find this fiery liquor in the cellar of thy spouse.'

"The expressions above quoted may suffice as samples of one kind; but these adapted books contain others equally, in my judgment, substituting irreverent and sensuous thoughts and words for those of sober earnestness. I allude to such passages as these: 'It is at the Holy Table that I perceive in Thee, heavenly Bridegroom, all the tenderness and the sympathy of an affectionate Brother. . . . Desire, then, ardently, O my soul, to draw near to this Divine Brother, this adorable Bridegroom; to give Him the chaste kiss of a sister and a spouse, and to stain thy lips with His blood; there caress tenderly this infant Brother, who abridges His immensity, that He may be contained in the elements.' 'A perfect charity affectionately constrains this Supreme Greatness to descend from the throne of His Majesty, in order to become familiar with a bride,' etc. . . . 'What Divine caresses, what *reciprocal complacencies*,' etc. It is my deliberate conviction that the introduction of such prayers prepares those who use them for secession from our body; for their use soon generates, where it does not find it, a morbid taste in prayer, which, for the reasons I have stated above, grows to prefer the sensuous mysticism of Rome to the sober tones of our English Church, and so infallibly inclines them to prefer that unreformed communion to our own."

Again, speaking of the "professed adaptation to the *tone*" of the Church of England, and denying that it has been made, the bishop says:

"I allude to such passages, *e. g.*, as the

following translation inserted in the 'Paradise of the Christian Soul':

"'Prostrate I adore Thee, Deity unseen,
Who Thy glory hidest 'neath these shadows mean;
Lo! to Thee surrendered my whole heart is bowed,
Tranced as it beholds Thee shrined within the cloud;
Sight, and touch, and taste, are all in Thee deceived,
'Tis the hearing only safely is believed,

"I can conceive of no real interpretation of these remarkable lines, except that which involves the Roman fiction of transubstantiation, which represents the senses of touch, taste, and sight, which deal with the qualities of the transubstantiated bread, as being all deceived, whilst the hearing, accepting the *Hoc est* as above the senses, alone perceives Christ.

"I could point to other passages which appear to me to have the same tendency; as, for instance, those which speak of Christ as 'abridging His immensity that He may be contained in the elements' and the like.

"Again: I would point to expressions which speak of the reality and *expiatory* nature of the sacrifice in the Holy Sacrament. . . . 'During the august sacrifice of the Holy Eucharist, in which the *blood of Christ is shed*—and wherein this *same sacrifice* wherein the victim is a Saviour and a God *is offered for the remission of our sins* to an all-powerful God'; words which can scarcely convey any idea below that of direct meritorious propitiation."

After noticing passages leading directly to the worship of the Virgin, and to the dogma of the Immaculate Conception the bishop proceeds:

"I must notice another class of passages which seem to me directly to contradict the teaching of the English Church . . . [and] reach to the very root of all things in our justification and acceptance with God.

"I will simply quote one or two of these out of many. 'Deliver me from the pains which are the due of my sins, whilst I impose voluntary pains upon myself *to save Thee the sorrow of punishing me in this world and the next.*' . . . 'My sufferings and the penitential exercises which I am about to undertake this Lent in order to obey Thy laws *to redeem my sins, to appease Thy justice.*' . . . 'That we *expiating the sins* of which we are guilty by the sharp and *voluntary* penitence wherewith Thou dost inspire us, and which Thou in Thy goodness wilt *accept as an amends* which is due to Thee.'

"These expressions, I confess, seem to me wholly unwarranted by any authorized language, either of the Church of England or of primitive antiquity. . . . I see no other meaning which can be attached to them than, that whilst our salvation depends on the merit of Christ's death, there remain sufferings which must be borne by us either in this world or the world to come, unless the Church opens for us her treasure-house of supererogatory works; and thus these statements tend, in my judgment, to lead those who fully enter into them to adopt the whole Roman system, whilst they lead more ignorant readers to trust to their own sufferings as expiations for sin."

What possible wise-drawn explanations a writer or compiler may give of such passages it is useless to inquire. Whatever they may be, they do not accompany the book, they cannot reach its readers. And yet not only have new editions of the four works cited by Bishop Wilberforce been published since 1851, but they have been followed by a flight of others "thick as leaves in Valombrosa," which have left them, dangerous as they were and are, far in the background.

SOME MORE QUESTIONS ABOUT OUR CHURCH.

II.

Do you not put the Church before the Bible?

By "before" in this connection is usually meant "superior in authority to." We are not aware that any Episcopalian places the Church in this sense before the Bible, for no one would claim that the Church has the right to pass a law or to establish a doctrine in opposition to or in repeal of any principle set forth in the Scriptures. It is expressly declared in the 20th Article of Religion that "it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another."

Further than this, the Church declares that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." These quotations should be sufficient to answer the question as to the supremacy of the authority of the Scriptures in matters of doctrine, but there is another sense in which the question may be asked. It may be put somehow thus: Do you not teach that the Church has declared what the Scriptures are?

In order to answer the question it is necessary to go back a little, and trace the history of the Scriptures and the Church.

The writings known as the Books of Scripture were written, not all at once, but at different times. The portion called the Old Testament was carefully preserved by the Jewish Church for many ages.

The Jews guarded the text with very jealous care, even to the counting of the letters. The New Testament portion began to grow after the ascension of Christ. At first, and for some years after the Church was established, there were no written accounts of Christ's life and teachings, but the story of salvation was told from one to another. By degrees this story was put in writing, and it is probable that at one time there were many written accounts; only four, however, have come down to us as inspired. The other books of the New Testament are mainly letters addressed to individuals and to churches. Probably the twenty-seven books of the New Testament, by the eight authors, were written in the space of about fifty years.

At first they were not all brought together in one collection. Some churches had one or more books, others had different ones. It became in time a very important work to determine what were the genuine and authentic Scriptures, and to separate from them such writings as were not inspired.

This was the work of the primitive Church, and required great care and wisdom.

We are not told by what process a writing was examined and declared to be genuine and authentic, or a true copy of such a one; but the probability is that if every production could not, then, be traced to its author, it was tested by the Faith which was received everywhere in the Church. In those early ages the substance of the Faith was everywhere the same, and hence they were able to judge whether a writing agreed with the truth as they had received the truth.

In the sense, then, of previous existence, the Church was before the New Testament, and determined what were the true Scriptures.

"It confirmed and defined what had been handed down as Scripture. It determined the limits within which unacknowledged and unauthoritative writings should be excluded, and those declared which had been recognized from the beginning and could be henceforth appealed to as the final arbiter under all circumstances.

"It was a noble duty with which the primitive Church was charged. To it, under God, belongs the honor due for the conservation and preservation of the oracles of God."

Many uninstructed persons have the notion that the New Testament was given as a whole, and that the Church grew out of it, just as a king may grant a charter to a colony, and the people would thenceforth set up a government and develop it in accordance with the provisions of the charter.

The growth of the Church was very different. It started out without any written charter. Its Faith was derived from Christ, and then repeated by those whom He commissioned, set forth in preaching and in sacramental rites, and embalmed in creeds and simple liturgical forms, probably before a single book of Scripture was written, and certainly before there was any collection of such books made.

The Church, with its creeds, its sacraments, its modes of worship, and its ministry, would have gone on even if no book had ever been written; but it pleased God to secure the accurate preservation of the Faith and its wider diffusion among men by inspiring some to write the Gospels and the other books of the New Testament.

Perhaps, indeed, it may have been necessary for the Church's preservation that the Faith should have been written out, but we must never suppose that the Church grew out of what St. Matthew or any other man wrote. It was planted by Christ himself, and existed before the Gospels and other books were written.

We have, then, the historic institution—the Church—with its ministry, sacraments, and creeds; and in its hands it holds the Scriptures, for it is the keeper and witness of the Truth. If a man should say that he believes the Scriptures but rejects the Church, it would be as erroneous as for another to say he believes the Church but rejects the Scriptures.

The two go together, and are to be received together. If one find in the Scriptures that he must repent and be baptized, he learns that the Church is ready to administer baptism to him as it did to the thousands on the day of Pentecost, when St. Peter told the multitude to repent. If another be told by the Church that its Head intended it to be a brotherhood for all those who would love and serve the Lord Jesus, he finds when he reads the Scriptures that the Saviour's prayer for His disciples, hence his desire for them, was that they might all be one.

So the two stand together. There was no society in the beginning to multiply copies of the Bible, and distribute them, as we do newspapers, and then wait for men to say, "We will form a Church upon this basis." No; the Church went first in the persons of

its ministers, and taught the way of salvation to the people through Jesus Christ. When the Church was thus established in a place it would gather to itself the copies of Scripture, and read the letters sent to it, and perhaps exchange its epistles with those received by the Church in some neighboring place. (See Col. iv. 16.) In point of time the Scriptures came after the Church; just, indeed, as is the case now in every mission field.

The point now developed is important, because it has a decided bearing upon many questions that are continually coming up.

Says one: "I am a Bible Christian. I study God's Book for myself. I am not going to be biased by any organization. I will take the truth just as I find it in the pure Word. I do not find any command such as 'You shall join yourself to the Church.' The Church is not going to save any one."

There is a great deal of just such talk, and its absurdity is manifest when you find such a speaker endeavoring to make other "Bible Christians" of his own sort; that is, refusing to connect himself with the Church, he forms a sect of his own, an opposition Church, if it be reverent so to speak.

Whoever will really "take the truth just as he finds it in the Bible," must become a member of the Church, for the Lord's command was, "Make disciples of all nations and baptize them."

When the question is to be settled as to which of the existing organizations most resembles the Church as it was when the Gospels and Epistles were written, we think there may much be said in favor of this branch. If a man is ready to give up forming a sect of his own, we think we can show him where all the marks of a true Church can be found.

Again, we are asked if the Church, in the early days, determined what writings were really the holy Scriptures. May not the Church claim to be the interpreter of these same Scriptures? May it not claim to set forth their meaning? The reader of history is aware that there were held, at different times, great assemblies known as councils of the Church. Six of these were held before the Church was divided into an Eastern and a Western portion, and hence are called "The Six Ecumenical Councils." There has been no general council since the separation.

These assemblies were convened to settle disputed points and to determine questions of doctrine. Their decisions, while not claiming to be infallible, have all the force of an authoritative opinion, and set before us what were the views of the great body of Christians before there were divisions.

To these councils we are indebted for the setting forth of three creeds, as indicating the belief of the Church. The Church then becomes an interpreter of sacred Scriptures in the sense that it has put forth these summaries of the truths of Scripture, and as Churchmen we accept the principle that the creeds may not only be proven from Scripture, but that the Scriptures are to be interpreted in accordance with the creeds.

For example, suppose a man were to gather together a number of texts that seemed to show there would be no resurrection of the body, we would infer that such is not the teaching of Scripture properly understood, for the creeds of the Church do contain an article expressing belief in the resurrection of the body. It is very easy to take out here and there an isolated text and say that it proves this or that, but we are to gather what is the tenor of Scripture and to weigh carefully whatever conflicting positions its writers seem to take. Here, then, comes to view a function of the Church as an interpreter of Scripture, and surely we have no reason to despise the wisdom and patience which set forth in creeds the leading outlines of the Faith.

But some one asks, "How do you make this position consistent with the exercise of the right of private judgment?

Private judgment has it slimitations, just as the liberty of the citizen has its limitations in civil matters. Liberty is not *license*, nor will the right use of one's own judgment in religious matters lead one to despise the conclusions of those who have given the topics their fullest consideration.

A man cannot start out now in interpreting the Scriptures just as if the subject were an entirely new one. He will naturally seek to know the conclusions of others, and if there have been agreement at any time by the whole body of Christians he will feel the impulse to respect these conclusions. He will "hear the Church" as an interpreter of Scripture.

It must be noted that there is a vast difference between this view and the position of the Romanists. The latter claim that their Church "is qualified to decide authoritatively on all religious disputes, and to point out with certainty the true sense of the inspired volume." In other words, the Romish position attributes infallibility to the Church, and forbids the use of men's reason. Hence they either discourage the free circulation of the Scriptures, or suffer only such to be circulated as have their explanations attached.

We cannot endorse such a position. We claim for each man the right to study the Scriptures for himself, while saying to him that he will be aided in their study by the researches previously made by the Christian body, and which in this Church are set forth in creeds, articles of religion, formularies of devotion, and in the writings of the learned.

G. W. Shinn.

LETTER FROM ENGLAND.

December 28th, 1878.

Christmas has brought with it more thoughts of peace and thankfulness than we could have expected a short time ago. That is to say, these thoughts present themselves to the thoughtful like adventures to the adventurous; but the general aspect of affairs is much clouded to the vast mass of our population by the distress which confronts us in every quarter; and of course it is not easy to throw this aside and replace it with what too many only look upon as mere sentiment. Yet the two things are very closely connected. The collapse of our banks, the stagnation of commerce, the enforced idleness of our working hands, the starvation of their families, to a very great extent are the consequence of the wars and rumors of wars which have disturbed the quiet growth of our usual busy industrial life; and a "nation of shopkeepers" must of course palpitate with every such disturbance. But it is equally plain to those who can look beyond the moment that in exact proportion as peace and order are gradually restored out of the chaos into which late events have thrown so many countries, trade will revive, speculation will once more become safe, work will return, and families will be fed. The question is whether we can reasonably regard our prospects as favorable enough to justify such hopes. I believe we can. The Afghan war, which seemed to complicate our position with Russia so terribly, and to be likely to unsettle again the whole Eastern question, has already had a most triumphant success. The determination to play no longer with a perennial difficulty, but to decide the issue by a winter campaign, thus ensuring a basis of operations on the western side of the barrier mountains, has had the usual effect of decisive policies. The irresistible concerted movement of our troops, under first-rate officers, through three passes, has convinced Shere Aliat once that he had better take refuge in flight, and, what is still more important, has entirely changed the tune and policy of Russia. So long as we prided ourselves on that very "cheap defence of nations," a "masterly inactivity," and merely alternated between bullying language and pusillanimous winking at barbaric insults, much in the fashion of the old Byzantine emperors and the modern Chinese, so long Russian intrigue and enterprise gradually made its way all along our Indian frontier, the responsible authorities continually informing us that it was all nothing, and that we need not alarm ourselves, the generals and commercial agents impudently doing under our very noses the precise things which their masters denied they were doing. All this is at an end—at any rate for the present. Just at first we heard what your people call "tall talk": the Russians had as good a right in Afghanistan as we had, and so forth; but no sooner was it ascertained that we were in earnest, and our army actually in the passes, than we began to receive the most pacific assurances. Our claim to *exclusive* influence in Afghanistan was admitted, the remainder of the Russian embassy which had been insidiously left at Cabul when the mission was ostensibly withdrawn was itself withdrawn, Shere Ali was told he must not rely on Russian help, and sermons are preached on the desirableness of both nations proceeding in peace and concord to civilize Asia within the boundaries which former usage had marked out for us. The direct consequence has been the flight of Shere Ali and the appearance of his son and representative, Yakoob Khan, in our camp at Jellalabad.

Not indeed that these momentous facts can be said to have settled the various questions before us. We have yet to learn what power either father or son is able to exercise over the Afghan chiefs, and whether it will be necessary for us to make a further advance in the spring; but at any rate we may be easy as to India, and more free to turn our attention to the Mediterranean and to South Africa, the other two diseased spots in our imperial constitution. The new position taken up by Russia is influencing the condition of Turkey for good, as well as that of India. The czar's troops are at last going home, and some progress is being made by the East Roumelian commissioners. The obstructive attitude of the Bulgarians was entirely due to Russian intrigue; it is relaxing a little, and will disappear precisely in proportion as that recedes. The reforms promised by the sultan in Asia Minor are delayed by the sudden and frequent changes of ministry at the Porte, but we are much too well informed in this matter to be impatient. What is important to us to observe is that the parliaments of Austria and France are entirely with us in the resolution to carry out the Berlin treaty, and that our colonies in every quarter rally round the government which has pursued a policy so much in accord with our imperial honor and interests. People say that they are unanimous on this point, and if so we may claim that your people, whose blood is also ours, may fairly indulge some satisfaction in the improved position taken up by the mother-country. The Bishop of Gloucester and Bristol has been taken to task for justifying his vote in favor of the supplies required for the Afghan war, on the ground that thereby in the end the result of doing right will advance the blessings of English civilization and the Christian religion. But surely, supposing the war to be just and necessary, as we hold, this is quite true. A nation which at the bidding of pacific impulses shrinks from the manly performance of its duty, its duty to itself, its subjects, and its neighbors, is like a policeman who should justify his refusing to interpose, to stop a quarrel in the street which might cause him some hard knocks, on the plea that he was listening to the congregation of the neighboring church singing its hymns. If a nation acts bravely as well as justly, its proper influence must grow, and its religion must come before the heathen with more likelihood of ac-

ceptance. No one respects those who do not respect themselves.

Hence our Christmas thoughts connect themselves with eventual peace and good-will towards men, with improved prospects for rich and poor at home, and with gratitude for many mercies conferred upon a nation, which, with all its faults, does still honor God by a national religion; still keeps up the old-fashioned loyalty to a sovereign; still spreads its Bible open to all, and holds blasphemy to be a crime; still educates its children in the fear of God; still cherishes the old domestic virtues, and, I may add, does every day more and more acknowledge its obligation to extend its blessings to the heathen nations which surround its vast circumference.

Whether the National Church which has had so large a share in producing and prolonging our privileges will much longer hang together it would be vain to speculate upon. The feeling seems to me to grow stronger and stronger that the modern development of the mass and the confessional, under the auspices of the so-called Ritualists, cannot go on much longer side by side with the old Churchmanship within the same communion. It is more and more felt to be "another Gospel," and to require to be dealt with accordingly. This is what has prompted the laity of the Diocese of Oxford to protest against the management of Cuddesden Theological College. Their address to the Bishop of Oxford has now been printed and circulated with the names of twelve peers, 155 magistrates, 557 churchwardens, and 121 lay members of the Oxford Diocesan Conference attached to it. They denounce Ritualism as a "most objectionable system of doctrine and practice," and the connection of the teaching-staff of the College with the English Church Union which has identified itself with that party. The bishop snubs these gentlemen unmercifully, and, while announcing that the teachers have retired from the English Church Union, defends their position in every other particular. The only satisfactory point is that his condemnation of the English Church Union may possibly have the effect of drawing attention to its mischievous operations.

LETTER FROM JERUSALEM.

NOVEMBER 25th, 1878.

For once I found I had discounted too much for my impressions of so interesting a place as Jerusalem. It has been the fashion with some shallow and rapid travellers to make a very poor sort of place out of this Holy City. But it is, by all odds, the neatest and best kept city in the East. Though the same space could be taken out of Constantinople without being missed, there are more good modern buildings in and especially around Jerusalem than in Constantinople, with its more than a million people. One feels indeed that the dimensions of the Holy City are disappointing—they are so narrow. The present city walls only embrace 209 acres, of which thirty-five are included in the walls of the Mosque of Omar (Mount Moriah). And if the traces of the old walls should have been the boundary of the city in the time of our Lord, and in the glorious days of David and Solomon, even then the entire space of the city would have been less than 300 acres, which is less than one half of a square mile.

Of course it is simply absurd to admit the figures of Josephus and writers who have followed him. He says that 1,100,000 Jews perished in the siege; and 1,300,000 Jews perished under Titus and Vespasian. This would make every adult male of the nation present and perishing in one year under the Romans at Jerusalem. And then if the legions and cohorts of the Roman army were full (which they never were, so far from home), the investing army did not exceed 30,000 men. The city, even if all built up to the ancient wall, could never have had more than 50,000 inhabitants (and probably a good deal less). And the Roman line of circumvallation was drawn within a stonethrow of the city all around; and the enclosed population never could have been more than (possibly) double that of the dwellers in the town. If the number of those destroyed by the Romans at the destruction of Jerusalem should have been one-tenth of the figures given by Josephus, it would seem something like an exaggeration. And Josephus is properly regarded as a good historian. He had been a general in the Jewish army; was a prisoner of war in the camp, and in Rome when he wrote his history, which he recalled from memory, without the aid of books or authorities; and the ancient Hebrew and Greek writing had no numerals, but only *letters* used for *figures*, with dots and suffixes used for decimals and multiples; and in such a method of writing all sorts of errors could creep into the text in the course of copying. But there are too many indications that even where errors did not creep in from copying, Josephus, though on the whole honest and conscientious, was given to exaggeration, and scarcely any confidence can be placed in his figures.

Here in Jerusalem one feels that our religion stands on a fixed historical basis. And one feels this especially from the concessions of the Mohammedans. I know of persons of good position among the Mohammedans who are now for the first time beginning to look at religious matters with some candor as towards Christianity.

The fatal fallacy among all classes of Islamism is that they have looked upon all other religions, and especially Christianity, from a controversial and an exceedingly hostile view. This was the case with the first successors of Mohammed himself, who placed on their ensigns the Koran, tribute or the sword. This feeling was greatly strengthened during the two or three centuries of the Crusades; and ever since, Islamism has recognized a perpetual war against every other religion.

This has led them to overlook the principles of the Koran, and especially the teachings of Mohammed himself, and his concessions in favor of Christianity. Mohammed always regarded Jesus as the greatest revelator up to his own time. He always spoke of the Gospel, which he advised his followers to believe and obey. And he could have known of no other Gospel than that contained in our received New Testament Scriptures, for in his time there was the original Greek, besides many translations; the Latin Vulgate, the Syriac, Coptic, Arabic, and versions in the hands of all the people that Mohammed had to do with.

But now the Mohammedans pretend to say that the original Gospel is lost—that the true version of the Gospel is a verbal one which Christians have not; and if anybody understands the Gospel in these days, they are the imaums and muftis who expound the Arabic Koran to the faithful. Nearly all Mohammedans regard it as sacrilege to translate the Koran from the Arabic into any vernacular. For this reason the educated Mussulmans in Turkey, very few of whom know the Arabic, must take their notions of the Koran from the muftis or other doctors who expound their sacred books on the Friday (Sabbath) service. There are properly no clergy (in a sacerdotal sense) among the Mohammedan races. Their ecclesiastics are simply doctors of the law—and these chiefly what would be recognized as canon lawyers in England; and these teachers of the Koran are more important in their civil than in ecclesiastical functions, if it were possible to separate the two.

The Turkish common law is based entirely upon the Koran; and the Koran is explained from a foreign, and in Turkey mostly from an unknown, language (the Arabic) by the muftis, imaums, or other doctors and teachers; and in this way the religion of Mohammed has gathered around itself as great a mass of traditions as Judaism had in the days of our Lord, and in the later period of Rabbinism.

But when an enlightened Mohammedan is made to know something of the New Testament (as in cases recently known to me), and then carefully reads that blessed Book, and is convinced that this is the very Book which Mohammed knew and recommended as the Gospel, a great point is gained with such a man; and, with the blessing of God, such a one will soon become a decided Christian.

I wish I could find space to do some justice to the Christian education now so well established by the Church of England, the American Board, and the Presbyterians of America and Great Britain all over the East. Not only in Constantinople and Smyrna and Baalbec and Damascus, but in Jerusalem and nearly every town in Palestine there are model schools, carrying light and knowledge; and which are beginning to arouse the Mohammedans to some activity in behalf of their own poor and benighted countrymen.

J. P. TUSTIN.

ENGLAND.

ORDER OF CORPORATE REUNION.—The Rev. W. A. Whitworth, of St. John's, Hammersmith, has been called to account by one of the members of the Order of Corporate Reunion for stigmatizing that association as schismatical. In a reply he handles the subject without shrinking. An organization which leads members of the Church of England to seek rebaptism and confirmation and orders from one who has been made a bishop by the secret coöperations of a Roman, a Greek, and an Armenian ecclesiastic, is unquestionably schismatical. Again, the clergy of the order administer sacraments in English parishes not according to the rites of the Church of England. This Mr. Lee who has secretly been made bishop, publicly delivers a long tirade full of charges against the English bishops, who he says have abandoned the spiritual for the temporal. But no one is permitted to know the character of the three intruding bishops, one of whom is doubtless acting with the connivance of the Roman hierarchy "who are sufficiently farsighted to perceive that few will be permanently satisfied to rest their claims to be Catholics on the pretensions of the Order of Corporate Reunion, and that when that order has sufficiently trained its members in distrust of the Church of England, the Roman Church will be apt to receive a goodly share of converts." The subject will probably be brought before parliament, in order to ascertain if persons who virtually deny the validity of the orders of the Church of England are to be allowed to hold benefices in the national Church.

LORD PENZANCE AND THE CHIEF JUSTICE.—Lord Penzance says he has not yet read the chief justice's letter, nor does he intend to. But having seen a comment upon it in the *Times*, he writes to the chief justice disclaiming having exceeded the bounds of a becoming courtesy. But, he adds, "if you thought otherwise, you might be sure, after many years of not unfriendly intercourse, that I should be willing and even glad to make all suitable amends and reparation."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—At the December monthly meeting notice was given of a motion—to be considered at the quarterly meeting in February—rescinding the objectionable action of the meeting in November, and thanking the Standing Committee for refusing to act upon it. A strong effort was made to bring on the discussion at once. But after a speech from the Bishop of Capetown it was concluded to delay further action until the February meeting.

ST. JAMES'S, HATCHAM.—This church, which had been closed in consequence of some alterations made in pursuance of a faculty obtained from Lord Penzance, was reopened on Sunday, December 15th. In the evening there was a "rush" made to remove a super altar which had been erected, and a disgraceful disturbance ensued.

A STRANGE CHARGE AGAINST A CLERGYMAN.—A clergyman in the Diocese of Manchester has been complained of by his parishioners that he held but two services a week, read the prayers rapidly and with a sneering tone, the whole of the morning service, including the sermon, occupying but thirty five minutes, and the evening service but twenty. He had also absented himself from his parish from January 1st until the middle of April, except on Saturdays and Sundays. The charges seem to have been sustained.

CUDDESDEN COLLEGE.—The Bishop of Oxford has addressed a letter to Lord Jersey in reply to a memorial on the subject of the Romanizing influence and teaching at Cuddesden College. He says that in the complaint there is one charge only against the college—"that the teaching staff consists of members of the English Church Union." To this the bishop replies that all the officers of the college have, of their own accord, ceased to belong to that society. He takes the occasion to express his regret that any such society as the union exists; for, admirable as its purpose may have been, it has called into ex-

istence a rival society, the Church Association; and now the Church of England is divided into hostile camps, and quarrels and litigations are the consequence. We give the conclusion of the bishop's letter relating more particularly to the alleged Romanizing influences in the college:

"As to secessions from the Church of England to Rome, I must ask the memorialists to look a little more closely into the facts. There have been some well-known secessions in this diocese, of which it is little to say that our college was guiltless Some of these converts are laymen who have lived under influences of an entirely different kind. Nor can I recall a single instance in which a perversion to Rome has been traced to Cuddesden as its source. When patients die in a hospital during the prevalence of an epidemic we do not lay their deaths to the charge of the hospital staff. Nor is it rational to blame the teachers of a college if they have sometimes failed to cure erroneous tendencies which their students—graduates, remember, of full age—brought with them when they entered its walls. After all, it is possible to exaggerate the importance of these secessions. For one recruit to Rome there have probably been fifty deserters from the Church of England to the forces of unbelief, and a still larger number, alas! of victims to the fatal seductions of immorality and vice. Here are our greatest perils, our most serious losses. I know of no English congregation which has gone over to Rome. A few great and good men have made the Vatican their Zion, and we lament their loss. A few, neither great nor good, have followed their example. But Rome will never regain her hold on the mind and conscience of England. When Ultramontane zeal has done its worst her converts will be far less numerous than those who have become Plymouth brethren, or who have been deluded by the newest Cumminsite sect. These alarms do little credit to our good sense. If we take them for proofs that we are religious we deceive ourselves. To spend life, as some seem to do, in a round of selfish pursuits and amusements, interrupted once in eight or ten years by a no-popery panic, is not a very noble career, and one which can do the Church of England no good. Her high and holy interests will be best served by the earnest devotion of her children to the increase of knowledge, the relief of misery, the cure of crying national sins, and to the extension of Christ's kingdom on earth. For these things clergy and laity should take counsel together; by their united service and active faith the glory of God will be promoted, and the Church, through His mercy, will stand.

"Do the clergy who have completed their course of preparation at Cuddesden show themselves efficient helpers in this great business? Surely, my dear lord, this is the real question before us. A theological college is an institution for making good clergymen. Its students ought to prove to be men of spiritual mind, self-denying in their lives, powerful in preaching, active in pastoral duty, and able by word and example to influence for good the people under their charge. Of the forty-eight students whom I have ordained, I cannot say that all reach this high standard. But I can truly say, when I compare them with an equal number taken from the general roll, that I find a larger proportion of our students who attain to it. Some of these are amongst the very best clergymen I know—the hardest workers and the most highly esteemed by the people with whom they live. The world does not always love them; it did not love their Master. But so long as I find them laboring faithfully and lovingly in their ministry, I at least, as a bishop in the Church of God, must acknowledge what I believe to be His work."

ITALY.

ROME—*St. Paul's-within-the-Walls.* — Bishop Lyman held a confirmation in St. Paul's church on Sunday, December 15th, 1878. A large congregation was present, among which were many of the oldest American residents in Rome, glad to hear again the voice of their former pastor. Bishop Lyman had not visited Rome since he resigned the chaplaincy, over nine years ago. Among those confirmed were two Italians, who presented themselves voluntarily for more perfect teaching in the way of God than they felt they could receive in the Roman communion. Another such person was confirmed by Bishop Doane on his late visit to this city—a Roman lady confined to her room with an incurable disease, who, even in the face of death, felt that she could not wrong her conscience by an even nominal acceptance of the papal corruptions of Christ's teachings, and sent to beg the Holy Communion at the hands of the Rev. Dr. Nevin.

A very great impression was made upon the Roman people by the *Te Deum* service, held in St. Paul's church, in thanksgiving for the king's escape from assassination. It was on the evening before the king's public entry into Rome, at a time when the mind of the whole city was in expectancy of some possible further attempt against him. There were present in the church perhaps four hundred persons from the American and other foreign colonies of the city, including the English ambassador, the American and Dutch ministers, and representatives from the Bavarian and Swedish legations. But beyond these the church was filled from the beginning of the service with a crowd of Romans, so that every standing place was occupied. Among those present were noticed a number of senators, deputies, and others in public office, who came to the church with the distinct object of returning thanks publicly for their king's preservation, because no proper oppportunity was given them in their own churches. It is to be noted that although the pope, very late in the day and very ungraciously, is reported to have directed that permission might be given for thanksgiving services in the Roman churches, up to that time—a week after the attempted assassination—no services of the kind had been held in any of the churches, parochial or proprietary, except in two small ones of the latter category, which belong to the king and one of the royal household.

The presence of this Roman congregation in the American church—not from curiosity, but to join in an act of worship, so soon after the pope's sweeping instructions to the parish clergy of the city to treat as under the major excommunication any Roman who should assist in building a Protestant church, or attend public worship, or listen to preaching in such a church, or even print the notices for its services—was very significant, and shows very clearly what the Roman people think of the Christianity and authority of their present bishop.

THE CHURCH AND THE GOVERNMENT.—The *Standard* correspondent at Rome states that the formula by which bishops who are named by the Vatican to dioceses, the patronage of which is claimed by the crown, may ask the royal consent, has been agreed upon between the Vatican and the Quirinal. It reads as follows: "I, ——, having been named to the Diocese of —— by the holy see, ask the sovereign sanction and grant of *exequatur*." Instructions have been sent to all bishops holding these sees directing them to make such application. The correspondent says further: "The subjection of seminarists to conscription having caused a scarcity of candidates for orders, the bishops in Northern Italy have petitioned parliament for a re axation of the law. Thereupon the pope has ordered all the bishops to make similar petitions. This is thought very important, as being the first time the bishops in the annexed provinces have in any way recognized the royal government."

SWITZERLAND.

SWISS ROMAN CATHOLICS.—The following comes as a cable telegram, under date of December 31st: The Swiss Roman Catholics, having received permission from their superiors to vote at the elections of parish priests, instead of leaving the Old Catholics the monopoly of this privilege, they have just carried by 446 votes to 25 the nomination of a Roman Catholic priest at Saigelegier, in the Bernese Jura.

MASSACHUSETTS.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held January 7th, Mr. E. Abbott, late a Congregational minister, and Mr. Thomas White Nickerson were recommended for Deacon's Orders, and Mr. Henry Sylvester Nash for admission as a candidate for Holy Orders.

BOSTON—*An Interesting Pastorate.* - The Rev. Dr. Thomas R. Lambert, president of the Standing Committee of the diocese, delivered a New Year's sermon on Sunday, January 5th, at St. John's church, in the Charlestown district, from Ephesians v. 15, 16. He stated that during the twenty three years of his rectorship he had baptized 1,449 infants and adults, solemnized 446 marriages, presented 633 persons for confirmation, and officiated at 784 burials.

Lecture Course.—The new course of free lectures in the large lecture-hall connected with St. Matthew's church, was begun by Mr. Louis C. Elson, on "Curious Facts in Ancient Music," and will include the following list of lecturers, in the order of their names: Carroll D. Wright, William H. Hart, Samuel W. Mason, the Rev. Edward L. Drown, Charles H. Brainard, Samuel M. Barton, Russell H. Conwell, William C. Lovering, Charles J. Noyes, William A. Simmons, the Rev. Samuel R. Slack, Prof. Luigi Monti (who will lecture twice), Richard Garvey, Joseph M. Wightman, William Ralph Emerson, the Rev. William C. Winslow (two lectures), and Prof. N. H. Chamberlain (two lectures). The topics of the course will include a great variety of historical, artistic, and practical and timely subjects. These lectures, like the former course, are proving not only very attractive to the public, but are, it is believed, a source of much instruction to many who can profit by them. The Rev. Mr. Wright and his guild have been at considerable pains to benefit the public in a literary and moral way.

CAMBRIDGE — *Ordination.* — At St. James's church, North Cambridge, on Wednesday, January 8th, an ordination of deacons was held. The candidates were Messrs. Edward Abbott, of Cambridge, and Thomas W. Nickerson, of Andover, the latter now a student in the Cambridge Theological School. Mr. Abbott was for several years one of the editors of the *Congregationalist*, and a Congregational minister. He was confirmed in Christ church, Cambridge, last spring, and has been acting as lay-reader at St. James's church since the departure of its late rector (the Rev. T. S. Tyng) for Japan. He was presented by the Rev. Dr. W. C. Langdon, of Cambridge, and Mr. Nickerson by the Rev. Dr. Malcolm Douglass, of Andover. There were some twenty-five clergymen present, about half of them in surplices and participating in the service, Mr. Abbott reading the gospel. The sermon was delivered by the Rev. C. H. Learoyd, of Taunton, from St. Luke iii. 15, 16, and was extremely vigorous and practical in its tone. The whole service proved of unusual interest.

A collation followed at Porter's Hotel, at which speeches were made by the bishop, the Rev. Messrs. Fales and Ward, the Rev. Dr. Douglass, and the two newly ordained deacons.

Special Lectures.—The St. Paul's Society of Harvard College has arranged for a course of four lectures in Christ church, on successive Tuesday evenings. They will be given by the bishop of the diocese, the Rev. Dr. Washburn, of New York, the Bishop of Connecticut, and the Rev. Dr. Phillips Brooks.

CONNECTICUT.

HARTFORD—*Society for the Increase of the Ministry.*—The twenty-second annual report of this society states that the receipts of the association for the year ending September 1st, 1878, from forty dioceses and missionary jurisdictions, were $21,212.76, and the expenditures $26,949.14. During the year 115 scholars, from thirty-seven dioceses, received aid from the treasury. Of the receipts New England contributed the largest proportion—$10,911.11; the Middle States contributed $7,899.21; the Southern States, $1,273.97; and the Western States, $1,128.44. Of the scholars receiving aid, forty-one were from New England, thirty three from the Middle States, twenty-four from the Southern, and seventeen from the Western. Regarding their studies, they were classified as follows: In their theological course, thirty-six; in college, fifty-four; preparing for college or seminary, twenty-five. Twenty-three scholars were ordained during the year, making 521 added to the ministry.

The society adopted its first scholars in June, 1859. From that time to 1877, inclusive, they took the following prizes and honors: At Trinity College they took fifty prizes out of 150 awarded.

They took the valedictory four times and the salutatory ten times, and received seventy two out of 152 of the honors in examinations. At Hobart College they took seven Horace White Essay prizes, five White Rhetorical prizes, and five Cobb prizes. At St. Stephen's College they took fifty-seven out of 140 prizes awarded. At the General Theological Seminary they took three Greek Alumni prizes, and six in Ecclesiastical History. At Trinity and St. Stephen's the scholars constituted about one fifth of the whole number of students. At Hobart College and the General Theological Seminary they were only a small proportion of the whole.

The report says:

"In reviewing the work and results of the past year, and considering the present condition of the society, the committee would deprecate any judgment that does not take into account the circumstances of the times, and those obstacles and hindrances that, in common with all other institutions and many departments of private interest, the society has been obliged to encounter and overcome.

"The society has kept steadily on with faith in God and His Church, and a settled and growing conviction on the part of the members of the committee that such a work is important; that it is vitally necessary to the welfare of the Church and the obligations she owes to the world of the unbelieving, and especially to the large and important portion of it committed to our care in this country."

ANSONIA—*Christ Church.*—An organization of the young men of this parish has recently been formed, under the name of the "Young Men's Union of Christ Church." It already numbers eighty members, and has handsomely furnished rooms, one of which is a reading-room, the other a gymnasium. The organization is intended for mutual improvement, literary and social, for work among young men, and for general parish and Christian work. It meets a long-felt want in the parish and community.

NEW YORK.

NEW YORK—*St. Luke's Hospital.*—The bishop of the diocese has made an arrangement by which he will visit St. Luke's Hospital once in every three months hereafter, for the purpose of confirming those who may desire to receive confirmation.

Church of the Nativity.—On the evening of the feast of the Epiphany, January 6th, a literary society was organized by members of this church, and the names of about thirty men and women were enrolled. A temporary president and secretary were chosen, and a committee was appointed to draft a constitution and by-laws, to report Monday evenings, January 13th. The meetings of the society are to be held on Monday evening, at 8 o'clock. The doors will be open to all, and papers will be read and discussed.

Church Work in Mexico.—A meeting in behalf of the work of the Church in Mexico was held in Calvary church on Epiphany-eve, January 5th. There were many clergymen present. After Evening Prayer the Bishop of New York, who presided, spoke with deep interest of this reaching out for a pure faith on the part of the ancient Church of Mexico, in whose heart and capital this movement originated. The members of the young and reformed Church have shown their fidelity under persecution and hardships. Their claim upon us as Churchmen is strong, as one not to be disregarded.

Bishop Potter then introduced the appointed speakers as follows:

The Rev. Abbott Brown, General Secretary of the Mexican League, gave a graphic picture of the development of the Mexican reform movement from 1865 until now. By the Divine blessing the little company of sixty disciples has become 7,000, with 3,500 communicants. Five hundred children are under instruction in different parts of Mexico, and there are eleven theological students. The government is in accord with the movement, and favors the circulation of the Bible. The members of the Church prove their faith in Christ by their forgiveness of injuries and patience under insult. The constant growth of the Church demands increased help, as, like the early Christians, these in Mexico are poor. Societies looking towards self-support are initiated there, and the privilege of aiding may not long be ours. Mr. Brown spoke eloquently of the action of the foreign committee, and predicted the day when American Churchmen would be so roused to their privilege of contributing for mission work that, not only in Mexico, but everywhere, the gifts poured into the Church treasury would enable new laborers to possess and reap the fields white for harvest.

The Rev. Dr. Gallaher spoke of the promising features of the movement. It is a native Church. In our missions the formation of an indigenous ministry is held of the first importance, and is the result of long years of Christian toil. Here it exists and is growing. There is every evidence that these believers in the sister republic are guided from above. And therefore their reformed Church will grow, and be a blessing to their land.

The Rev. Dr. John Cotton Smith described an ordination of three Mexican Roman priests that took place in 1863. His witnessing of that event led Dr. Riley to go to Mexico, where he and Dr. Manuel Aguas, who at once joined the movement, became fast friends. In reply to a prayer to the bishops of the American Church for orders and recognition in 1875, Bishop Lee, of Delaware, was appointed a committee by the House of Bishops to visit Mexico and report, the expenses of the visit being met by a member of Calvary church. Bishop Lee ordained seven deacons and presbyters, and returned saying that Dr. Riley had not said enough of this awakening, and that $20,000 were then needed to provide for the work required.

The Rev. C. C. Tiffany spoke feelingly of the necessity of the movement; pure religion and morality being almost dead in that country, where infidelity and vice are fearfully prevalent. He also made some apposite quotations from Dr. Pusey's writings.

The Rev. Dr. Washburn congratulated those present on the able and interesting addresses to which they had listened, adding: "The work is of God; it cannot fail." The addresses were brief and pertinent, and calculated to hold up the hands of the Church in Mexico and its friends here, and greatly encourage them.

LONG ISLAND.

BROOKLYN—*Church of the Epiphany.*—On Epiphany evening the congregation of this church presented to the Rev. Newland Maynard, rector, a handsome English dressing-case, bound with leather, and filled with articles for the toilet.

Church Charity Foundation.—The children of the orphanage of this institution celebrated the feast of the Epiphany with appropriate services and carols, and with a Christmas-tree, provided by friends of the institution. The feast of the Epiphany is the anniversary of the dedication of the orphanage. The celebration this year began with Evening Prayer in the chapel, said by the Rev. Mr. Jarvis, at 2 o'clock P. M. After the service the children and accompanying friends adjourned to the large school-rooms, in one of which the tree was placed. Here a number of amusing and entertaining selections were recited by Mrs. Torrey and Miss Dora Brenton. Miss Hall gave selections of music, the children sang several carols, and the gifts were distributed from the tree. The tree and its gifts were given by some of the Sunday-schools of the city.

At the conclusion of the exercises all the buildings of the foundation—the orphanage, Old Ladies' Home, and St. John's Hospital—were thrown open to visitors.

ALBANY.

SHARON SPRINGS—*Trinity Church.*—Some friends of this church, residing in New York, presented to it, on Christmas-day, a richly embroidered altar cloth, a full set of communion linen, hangings for the lectern, and book markers.

CENTRAL NEW YORK.

PORT BYRON—*Consecration of a Church.*—On Tuesday, December 31st, 1878, the bishop of the diocese consecrated St. Paul's church, Port Byron. The sermon was delivered by the Rev. Dr. W. A. Matson. The Rev. W. H. Lord, minister in charge, and the Rev. Messrs. Davis, of Jordan; Forster, of Newark; and Pattison, of Syracuse, assisted in the services. This simple and beautiful little edifice is the fruit of years of toil and patient waiting under most discouraging circumstances. The erection and completion of the building without the incumbrance of a dollar are due largely to the faith and zeal of the Rev. Mr. Lord.

CONVOCATION OF THE THIRD DISTRICT.—This convocation met in St. John's church, Chenango Forks, on Tuesday and Wednesday, January 7th and 8th, eleven clergymen being present. A paper embracing an abstract of the reports of the clergy, with added remarks, was read by the president; a sermon on the text "What is Truth?" was delivered by the Rev. C. A. Poole, and addresses were made on "The Authority and Advantages of the Prayer Book," and on "Confirmation," by the Rev. Dr. Parke and the Rev. Messrs. Taunt, Randolph, Poole, Lightner, Cornell, Wilson, Duff, and Capen. The Rev. Mr. Bowen also made an address against intemperance.

The next convocation is appointed to be held in Zion church, Windsor, on the 6th and 7th of May. The subject of discussion is to be "The Obligation to Observe the Lord's day as the Sabbath, and the Proper Mode of its Observance."

PENNSYLVANIA.

PHILADELPHIA—*Episcopal Hospital.*—The annual meeting of the contributors to this institution was held in this city, on Tuesday, January 7th, Mr. George C. Morris in the chair, and the Rev. Dr. John A. Childs acting as secretary.

The report of the board of managers stated that the hospital has been well sustained during the past year, the unexpectedly small deficit of the previous year having been promptly made up by a few contributions. The current expenses have been reduced by about $2,000, the actual average cost for the year having been about eighty-nine cents per day for each patient. The cost of repairs has been heavy, but the building is now completed and the old wards are in good condition. The new wing has been in constant use since last July, the patients having been removed for the purpose of affording an opportunity for repairs and renovation. The board of managers hope to be enabled by special contributions to start the new wing with the whole house at work, with the men in the old wards and the women and children in the new ward.

To carry on the institution in this manner, with both wings in operation, will require from $1,500 to $2,000 a year in excess of all expenses of one wing only. The managers therefore ask for means to increase the number of beds, so as to make a better average for the various wards, and suggest that twelve new beds might be easily supported by a free-bed foundation at the rate of $200 per bed.

During the year there were admitted to the hospital 1,203 patients, and the total number treated was 1,311. Of this number 660 were cured; 424 improved; 90 died; 36 did not improve, and 101 remain under treatment. The number of patients treated at the dispensary during that period was 11,591, of which number 8,389 were medical cases; 2,755 surgical; 275 eye cases, and 174 ear cases. The total expense of maintaining the institution, exclusive of repairs, was about $45,000. Most of the patients pay nothing, consequently the benevolent are solicited to contribute to the support of the institution, also towards furnishing the new wards, in order that these may be prepared for the reception of needy sufferers, of whom there are many, who desire to be benefited by this house of mercy.

The chaplain reports 214 chapel services; 1,360 ward services on week-days; 12 other services—total, 1,586 services; baptisms, 214; confirmed, 55; Holy Communion, 47 times; marriages, 11; funerals (of which 37 were patients), 85. Assembling at the chapel, and other rooms, is a large mission, conducted chiefly by women, but ministered to by the chaplain so far as his hospital duties will permit. This mission numbers 340 communicants and has over 1,400 souls in its Sunday-school, Bible-classes, and mothers' meeting. It is a monument to the counsel, aid, and zeal of the late William Welsh, who was its

sincere friend from its origin in 1863 to the day of his death.

An election of managers was held, and resulted in the choice of the Rev. Drs. B. Watson, Thomas F. Davies, and Eugene A. Hoffman; and Messrs. Joseph A. Clay, B. G. Godfrey, John C. Browne, Chas. C. Harrison, and Oliver Landreth.

The report of the treasurer was also presented, showing that during the year from various sources $60.949.02 was contributed to the hospital. The expenses of the institution during that time amounted to $52,021.37, leaving a balance on hand of $8,927.65.

Church of Saint Sauveur.—On the afternoon of the Second Sunday after Christmas this church was reopened for Divine worship by the bishop of the diocese. Evening Prayer was said in French by the rector (the Rev. C. F. B. Miel), who also delivered a brief sermon. The bishop then made an address, expressing his satisfaction at meeting the congregation in their enlarged place of worship. He had endeavored to foster the enterprise to the best of his ability. He rejoiced to know that the experiment was an accomplished fact. The French people who come to the city, strangers mostly to our language, are permitted in this church to join in the worship of God in their own language. In looking back over the statistics and the great number of incidental blessings which had gone out of the congregation, he blessed God for establishing the church. He felt convinced that it was but the beginning of a series of greater blessings. The bishop congratulated the congregation on the success which had attended the church, and he trusted the services would ever redound to the glory of God and the good of the souls of men.

WEST PHILADELPHIA—*St. George's Church.*—Nearly $6,000 has been received in pledges and subscriptions for this church, including $1,000 from the persons foreclosing the mortgage. Almost $800 are still needed to free it entirely from debt, and fulfil the conditions upon which the pledges have been given. Unless this balance is secured the subscriptions cannot be collected, and the sheriff's sale, which was postponed, must take place on the 3d of February. Several subscriptions have been received in response to the article which appeared in THE CHURCHMAN of December 21st, 1878, for which the vestry and congregation of St. George's are deeply grateful, and they earnestly hope that the church will not be lost for the want of the few hundred dollars yet needed to save it. Subscriptions should be sent at once, or the church will be advertised for sale again on the 22d of January. Address B. F. Godfrey, Third National Bank, Broad and Market streets, or the Rev. G. J. Burton, Sixty-third and Market streets, Philadelphia.

CONSECRATION OF THE CHURCH OF THE REDEEMER.—On the morning of the Second Sunday after Christmas, January 5th, the bishop of the diocese consecrated this church for seamen (the Rev. B. H. Latrobe, missionary), to the worship of Almighty God. The instrument of donation was read by Mr. James C. Booth, and the sentence of consecration by the Rev. Mr. Latrobe. The sermon was delivered by the bishop, who also celebrated the Holy Communion.

The church is one of the buildings erected for the use of the seamen's mission. These buildings are thus described by the *Episcopal Register:*

The new buildings erected by the Churchmen's Missionary Association for Seamen are at the corner of South Front and Queen streets. The two buildings, a church and school-house, cost, with their furniture, about $16,000. They are very pretty, substantial, and convenient, and a marvel of cheapness as to their cost. The ground on which they stand was purchased some years ago and paid for, and the rents accruing since then from the buildings thereon was added to the building fund. This fund was enlarged by contributions made through Bishop Stevens from the estate of the late Charles Brewer, and the new buildings have been entirely paid for. The association still owns the old church property on Swanson street, and the proceeds from it, when sold, will be added to the endowment fund.

The new church stands on the north-west corner of Front and Queen streets, and is of an imposing appearance, being built of Trenton brownstone and pressed brick, with greenstone facings. The woodwork and gables are painted in dark green, and the peaked roof is of ornamental slate. Immediately adjoining, and to the west of the church building, is the Sunday-school building, of similar architecture. The interior of the church is neatly decorated, and is very nearly in the form of a square. In the clerestory are handsomely stained-glass windows. The woodwork is of oak. The chancel is at the north end, to the right of which is an alcove for the choir and organ, and to the left the vestry-room. The school-house was erected in memory of Mr. Charles Brewer, of Pittsburgh, Pa., after whom it is called the Brewer Sunday-school House. On the first floor are the Bible and infant class and Dorcas Society rooms, and on the second floor is a large school-room.

CENTRAL PENNSYLVANIA.

PHILIPSBURG.—*St. Paul's Church.*—The rector of this church (the Rev. Dr. Clerc) has added to his pastoral duties the care of a parish school. Last autumn a generous female member of the parish gave a lot of ground, upon which, at her own expense, she erected a suitable school building. Here the rector is engaged in a flourishing day school, and superintends also a well attended night school. By these and other means the community is being made to feel the good influence of the Church; and where the latter was once feeble she is now, through the zeal and energy of her ministry, commanding the respect and support of many.

BELLEFONTE—*St. John's Church.*—There are signs of both temporal and spiritual growth in this parish (the Rev. J. Hewitt, rector). During the past eighteen months a rectory has been built and furnished throughout; old standing debts to the amount of several hundred dollars have been paid; the interior of the church has been greatly improved; the lecture-room has been frescoed and carpeted; the finances have been placed on a more substantial basis by the introduction of the envelope system; and subscriptions to the amount of $1,000 have been made for a new organ, which is to be placed in the church this month.

Besides these tokens of material life there are signs also of another life more deserving of mention than those above named. The attendance upon all the services of the church has nearly doubled; an organization to secure lay help in the prosecution of parochial and missionary work has lately been effected; and a desire to better understand and uphold the distinctive principles of the Church has been manifested, while a spirit of inquiry has been aroused in those of the community who are in no way connected with the church.

On Christmas-eve, while the rector was busy in the church, a wagon-load of groceries and provisions was left at the rectory, a donation from the parishioners.

CONVOCATION OF WILLIAMSPORT.—The winter session of this convocation, is appointed to be held on January 21st and 22d in Christ church, Williamsport, the Rev. Dr. J. H. Hopkins, rector.

MARYLAND.

CHURCHVILLE—*Church of the Holy Trinity.*—On December 23d, 1877, the church building of this parish was destroyed by fire. It was built of wood, but was very neat and comfortable. On December 22d, 1878, a new stone church was opened for Divine service, and on the 9th of this month it was consecrated by the assistant-bishop to the worship of Almighty God. The sermon was delivered by the Rev. C. D. Andrews, and the Rev. W. F. Brand assisted in the service.

Eleven years ago this parish was founded, with three members. It now has 180 members and sixty communicants, and is steadily growing.

EASTON.

SALISBURY—*St. Peter's Church.*—On Tuesday, January 7th, the Bishop of Delaware, acting for the bishop of the diocese, visited this church (the Rev. J. H. B. Brooks, rector) in the afternoon and confirmed fifteen persons. Service was again held in the evening, and the bishop preached. This was the second episcopal visitation of the parish during the past year, five persons having been confirmed at the former visitation.

VIRGINIA.

PETERSBURG—*St. Paul's Church.*—This parish conducts, in connection with its parochial work, the mission chapel of the Good Shepherd in the suburbs of the city, in charge of the Rev. George C. Sutton, and an orphan asylum, known as the Church Home, under the care of Sister Anna, formerly of the Bishop Potter Memorial House. On Holy Innocent's day a festival was held at the home, with a Christmas-tree, many useful gifts, and a supper. The company was made up of poor people, of women connected with the mission work of the chapel and home, children of the sewing-school of the church of the Good Shepherd, and the children of the Church Home.

The home is indebted to Mr. Ficklen, of Fredericksburg, for a barrel of flour; to ladies of All Saints' parish, Worcester, Mass., for a box for an invalids' room; and to ladies in Philadelphia for other useful and ornamental articles.

LOUISIANA.

NEW ORLEANS. — *St. John's Church.* — On Thursday, January 2d, the wardens and vestrymen of the parish (the Rev. A. J. Tardy, rector) passed a series of resolutions expressing regret for the death of the late Bishop J. P. B. Wilmer, and recording the fact that this was the last church in which the late bishop preached. It was ordered that the resolutions be placed upon the minutes of the vestry and read to the congregation on the following Sunday.

WESTERN TEXAS.

SEGUIN — *The Diocesan Schools.* — When in June, 1877, the rector of the parish at Seguin took charge of his work, he was greatly surprised to find a Jesuit school for boys, and also one for girls, engaging the services of sixteen ecclesiastics, and a considerable number of children of Protestants attending them. Remonstrating with some of these patrons, he was met with the reply: "The public school system of Texas is a failure, and we must send our children to Romish schools or not at all." It being the evident design of these Jesuits to pervert the community to Rome by means of their schools, and the city having already been to an alarming extent honeycombed with Romish principles, the rector resolved to make the counteraction of this influence the prominent feature of his ministry. To this end he besought the bishop to locate at this place his diocesan school for girls; undertaking to obtain from the citizens of Seguin means to build a school-house for a boys' academy. Accordingly, this was done, and a building for the latter purpose was at once erected, at a cost of $1,000.

The school opened on the 7th of January, 1878, with one pupil, but in a short time the attendance had increased to eighteen; and now the roll contains the names of forty one scholars, every boy of Protestant parentage having left the Romish school for St. Andrew's Academy.

The next step was the founding of a school for girls, to supersede that in which the Jesuits were educating the daughters of our people; and last October, Montgomery Institute, costing $2,000, opened with twenty-two scholars.

The Academy has already outgrown its accommodation for pupils, and boarding departments are greatly needed for both schools At present some of the classes of the Academy recite in a dwelling-house rented for that purpose. This rent could be saved, and a suitable structure, containing recitation-rooms and dormitories, could be erected for the sum of $2,000; and a like amount would be needed for the other building required for the Institute.

During the past year the rector has been endeavoring to perform his duties to a large rural congregation; to act as secretary of the diocese, and teach in the schools three and one-half hours daily, having only one other teacher beside your correspondent to assist him. Now the question is, shall this overtaxed rector be

compel'ed any longer to serve both parish and schools, or will the Church come to his relief by sending us $300, which, with other aid derived from the school itself, will enable us to procure an additional teacher? Shall this be done? Let the Church answer. What better use can those whom God hath prospered make of their wealth than by assisting a school, which, aiming as it does to educate both the head and the heart, surrounds the pupils with such influences as will incite them to lead useful Christian lives?

There are several boys who, despairing of obtaining even a tolerable education in the public schools—which are in session for four months only in the year, and are taught in a most superficial manner—have come to the Academy, paying their tuition fee by working, out of school hours, in the cotton fields or at the carpenter's bench. Unfortunately there are others who cannot afford the small sum of $40 for a year's instruction; and how shall these poor but worthy persons be educated unless some one realizing the truth of our dear Lord's own words—"It is more blessed to give than to receive"—shall endow several scholarships for necessitous students?

The girls' school requires an additional building for boarders, the applications of a considerable number having been refused. Again we ask, What shall be done? Here certainly is an object worthy of the prayers and offerings of the daughters of the Church in the North, who, having been blessed with a Christian education, will, we hope, feel an interest in the spiritual welfare of their less favored sisters in the South.

How pressing was the demand for these schools is very evident from their wonderful success, and we trust the necessity for aiding them is not less apparent. For in all sobriety and truth we can say that now for the first time Western Texas contains two schools of high order; and it is the testimony of both pupils and visitors that our schools are not excelled by any in the whole State. Speaking of the State of Texas calls to mind the fact that it has an area of 237,504 miles, or more than twice the area of all the New England States and New York combined. And this great State, whose fertile fields, equable climate, and soft, balmy atmosphere are attracting hither in vast numbers the farmer, the stock-raiser, and the seeker for pleasure and health, calls most urgently upon the Church to afford the children of these people a substantial and Christian education.

Shall, then, our work be continued? We hope and pray it may, and that soon the necessary funds may be secured to make the much-needed improvements. All offerings for the schools should be addressed to the Rev. Dr. Twing, No. 22 Bible House, New York City.—*From a Correspondent.*

CENTRAL PENNSYLVANIA.

BISHOP'S APPOINTMENTS.

JANUARY.

26, St. John's, Marietta.
P. M., St. Paul's, Columbia.

FEBRUARY.

2, St. Mark's, Lewistown.
9, Trinity, Williamsport.
16, St. Barnabas's, Reading.
23, St. Paul's, Harrisburg.
P. M., St. Stephen's.
26, Ash-Wednesday, St. Paul's, Manheim.
Hope church, Mount Hope.

MARCH.

1, Mission, Mechanicsburg.
2, St. John's, Carlisle.
9, Grace, Allentown.
P. M., Mediator.
14, St. Paul's, White Haven.
15, St. Peter's, Plymouth.
16, St. Stephen's, Wilkesbarre.
P. M., St. Clements.
17, St. James's, Pittston.
23, Nativity, South Bethlehem.
P. M., Trinity.
30, St James's, Lancaster.
P. M., St. John's.

APRIL.

6, Trinity, Pottsville.
P. M, Holy Apostles', St. Clair.
11, Good-Friday, St. Gabriel's, Douglassville.
12, Easter-eve, Christ Cathedral, Reading.
13, Easter-day, St. Michael's, Birdsboro'.

SOUTHERN OHIO.

PORTSMOUTH—*Christ Church.*—On Wednesday, December 4th, 1878, the Rev. A. W. Mann held a service for deaf-mutes in this church, and baptism was administered to one infant and one adult.

A series of instructive lectures is in course of delivery before the Helping Hand Society, an organization of men in the parish. The Rev. C. L. Fischer, of St. Paul's church, Chillicothe, gave the first lecture, on "Life among the Mines of Nevada," on November 21st. The second was delivered by the Rev. Dr. Bodine, President of Kenyon College, on the early history of that college, December 13th. The Rev. J. M. Kendrick, of Cincinnati, is expected to deliver the next during the latter part of this month.

ILLINOIS.

CHICAGO.—The "liberal religionists" of the West count Robert Collyer as their oracle, and he is quoted widely as a matter of course. His latest reported sermon is on the inquiry, "Which is the first commandment of all?" The preacher suggests that St. Mark's account of the interview with Christ is written in a "kinder spirit" than is St. Matthew's. Then it appears that the speaker must have his revision of the New Testament, as well as others; for he declares that it would be better to substitute "condition" for "commandment." The next generation of "liberal" children will be repeating the "Ten Conditions" rather than the "Ten Commandments," when this hint at revision has been accepted. To any who are resting their faith on the Word of God and the testimony of Christ's Church, it will be of interest to know that a sense of justice and truth and right compelled him (Collyer) to reject some "essentials" as utterly unworthy of the Divine nature. Next, the preacher opened one of the vials of his wrath, and poured the contents upon Adam, whom he brought forward for the occasion.

He wanted Adam to stand on his own feet, and mind his own business; he (Adam) having made trouble enough, if all reports of him were true, without reaching down through all these ages to make more trouble in his (Collyer's) time, and for him.

Let me give two more quotations: He didn't care what a man believed or disbelieved; if he gave proofs of his devotion to humanity he was a devout man. . . . If he served man with a pure heart fervently, he served God with a pure heart fervently.

Is not "necessity laid upon" the Church of God to confront this "other gospel" with the clear-voiced declaration of the verities of Christ's Gospel, meeting negation and dilution of the truth with the positive and unmutilated doctrine as given by our Lord? The "leanness" of such teaching must be offset by "the fulness of the blessing of the Gospel of Christ."

The prospect is very certain that at an early day the provincial system will be tested by the uniting of Illinois, Quincy, and Springfield. The initiatory steps have been taken, the general feeling is strongly in favor of the scheme, and a fair trial of the project may be anticipated under such auspices. A successful issue of the experiment will do much to hasten the day, which many affirm is sure to come, when the provincial plan will be in full operation in the Church in this country. It will be inaugurated not for the "outward appearance," and will prove to be, it is hoped, the outward and visible sign of an inward and spiritual grace which impels God's people to use all instrumentalities for the speedier advance of the kingdom of Christ.—*From a Correspondent.*

Grace Church.—The vestry of this church recently adopted a resolution of regret for the death of Mr. Marshall S. Kingsland, formerly a vestryman, and for many years superintendent of the Sunday-school. The resolution puts upon record Mr. Kingsland's devotion to all the interests of the parish, his bright Christian character, and his willingness to serve the Church, of which he was a faithful member.

SPRINGFIELD.

BISHOP'S VISITATIONS.—On the 1st of January the bishop of the diocese completed his second visitation of the diocese, confirming five persons in the church of the Holy Trinity, Danville. The bishop's last visitation of the diocese has occupied six weeks, and during that time he has officiated in almost every parish and mission station within his jurisdiction. He has confirmed 184 persons since his consecration. His services have made a very favorable impression, especially upon the men of the diocese.

MANSFIELD.—The bishop of the diocese visited the mission at this place (the Rev. A. B. Russell, missionary) on Monday, December 30th, 1878, confirmed four persons, and baptized two adults. The bishop's visitation was the second made during the past year. The missionary reports for 1878: Baptisms (adults, 2; infants, at Havana, 9), 11; confirmations, 9; number of communicants, 35.

INDIANA.

INDIANAPOLIS—*St. Paul's Cathedral.*—The last annual address before the guild of the cathedral was delivered by the Rev. Edward A. Bradley, rector of Christ church, in this city. The officers of the guild elected for the current Christian year are: A. Q. Jones, president; J. M. Winters, vice-president; John Walker, secretary; William Mullen, treasurer. The standing committees on sick and poor, on church work, on hospitality, on church seating, on entertainments, and on printing, were reëlected.

The Female Beneficial Association of the cathedral distributed a large amount of provisions among sixty families at Christmas, and the guild gave a dinner to 200 newsboys.

MADISON—*Christ Church.*—In his third anniversary sermon, recently delivered, the Rev. Edward Bradley, rector of this church, stated that the parish now numbers 402 members and 161 communicants. During the three years of his rectorship Mr. Bradley has baptized 66 persons, presented 38 persons for confirmation, solemnized 4 marriages, and officiated at 40 funerals.

JEFFERSONVILLE — *St. Paul's Church.* — On Sunday, January 5th, the bishop of the diocese made a special visitation of this parish (the Rev. Charles A. Cary, rector) and confirmed nine persons.

WISCONSIN.

BISHOP'S VISITATIONS.—On Sunday, December 29th, 1878, the bishop of the diocese visited the churches in Mazo Manie and Black Earth. During the week following he visited Evansville, Baraboo, Glendale, Sparta, Tomah, Galesville, and La Crosse. At Sparta he consecrated St. John's church.

At Tomah the bishop held the opening services in a new church building, a churchly and beautiful edifice, which, when supplied with sittings in place of the temporary benches, will be ready for consecration. Great zeal and devotion are manifest in the work of this mission. The faithful are few in number. Chancel chairs and communion silver and linen are needed. It would give the bishop very great pleasure to receive from any congregation or individual an offering for this purpose, and such a gift would be a great encouragement to a feeble but most zealous flock.

At La Crosse the bishop met Mr. J. G. Haigh, late a deacon in the Methodist communion, who desires to become a candidate for Holy Orders in the Church. His last work was at Arcadia, Wis. He has now gone to Nashotah.

MINNESOTA.

MINNEAPOLIS—*St. Mark's Church.*—The Rev. Sidney Corbett, rector of this church, received from a number of his parishioners, on New Year's eve, the gift of a purse of money.

St. Luke's Hospital.—The building in which this institution is located has recently been enlarged and otherwise improved at a cost of $2,600, and in the early part of last week a reopening service was held in it, a large number of persons taking part. After singing and prayers the Rev. Mr. Ten Broeck made an address of welcome, to which the Rev. Mr. Riley responded. Mr. Riley said that spiritual work is aided by works of mercy done to the bodies of men, and that in carrying on such institutions as St. Luke's Hospital the Church is doing the Saviour's work. The Rev. Dr. Knickerbacker followed

Mr. Riley with an address. He commended the work of the hospital, and praised those who had instituted it and are carrying it on so faithfully.

JANESVILLE—*St. John's Church.*—The bishop of the diocese consecrated this church to the worship of Almighty God on Friday, December 20th, 1878, and confirmed ten persons. He also advanced to the priesthood the Rev. L. F. Cole, the Rev. Edward Livermore presenting the candidate.

In the evening of the same day the bishop visited the mission at Elysian, and confirmed eight persons.

CALIFORNIA.

SAN FRANCISCO—*St. Luke's Church.*—Great changes have taken place in this parish during the past three months, under the new rector, the Rev. Samuel Gregory Lines, and we are pleased to notice many unmistakable signs of increased Church life and activity. To accommodate the rapidly growing congregation it has been found necessary to enlarge the church. The western front has been removed, and the building extended to the sidewalk, thus securing nearly one hundred more sittings. A pleasant and commodious guild-room has been finished under the new portion of the building, which can be used as an infant class-room on Sundays, and for guild and other purposes during the week. To render the church more comfortable, the old heating apparatus has been removed, and hot-water pipes have been introduced, thus securing an even and delightful temperature in all parts of the building. To make reading and speaking more agreeable and effective, the lectern has been moved forward a little on a platform. The font has been placed to one side, the chancel has been newly carpeted, and a reredos has been frescoed with exquisite taste by the artists Moretti and Trezzini, the predominant colors being red, blue, and gold. The altar has also been raised, and a super-altar added, upon which has been placed a pair of vases and a beautiful cross of polished brass, as a memorial to the late Rev. Orange Clark, D.D., from his widow and daughter. A generally pleasing effect has been secured throughout the interior of the church by a judicious choice and proper combination of colors. These and various other changes and improvements have added greatly to the comfort and beauty of the church, and are appreciated and enjoyed by all.—*Pacific Churchman.*

NEW YORK.

St. Thomas's Church.—The annual record of this parish (the Rev. Dr. W. F. Morgan, rector) for 1878, with parochial notes, reports of various societies, etc., has been published in a pamphlet, and presents the result of a large amount of successful effort. It contains the tenth annual report of the St. Thomas Association for Parish Work (in charge of the chapel), the seventh annual report of the Association for the Employment of the Industrious Poor, and the third annual report of the Ladies' Missionary Association. These reports make a full statement of work accomplished in the several departments which they represent. A large part of that done in connection with the chapel is described in the statement of the minister in charge, the Rev. Robert Lowry, who states that during the year ending November 1st, 1878, he baptized 1 adult and 40 children, presented 23 persons for confirmation, admitted 23 to the Holy Communion, solemnized 10 marriages, officiated at 17 funerals, and made 727 parochial visits. The offerings of the congregation at the chapel, for all objects, were $832.94.

CONFIRMATIONS.

CENTRAL NEW YORK.—At Union Springs, 14; Northville, 26; Aurora, 2; Chittenango, 1; in St John's church, Ithaca, 3; St. Paul's church, 3; at Oneida, 2.

EASTON.—By the Bishop of Delaware, at Salisbury, 15.

SPRINGFIELD.—At Danville, 5.

INDIANA.—At Jeffersonville, 9.

WISCONSIN.—At Evansville, 5; Sparta, 4; La Crosse, 8.

MINNESOTA.—At Janesville, 10; Elysian, 8.

ORDINATIONS.

MINNESOTA.—In St. John's church, Janesville, on Friday, December 20th, 1878—*Priest:* The Rev. L. F. Cole.

PERSONALS.

Bishop Lyman arrived at New York from Europe on Saturday, January 11th, and has gone to his diocese.

The Rev. J. Thompson Carpenter has resigned the rectorship of Trinity church, Centreville, Pa. Address, care of Bishop Vail, Topeka, Kansas.

The Rev. Dr. W. T. D. Dalzell has accepted the rectorship of Grace church, Memphis, Tenn., made vacant by the death of the Rev. C. C. Parsons.

The Rev. Edward P. Gray's address is No. 428 Mount street, Baltimore, Md.

The Rev. Charles J. Ketchum has taken temporary charge of St. Paul's church, Portland, Me. Address 284 Congress street.

The Rev. Charles Pelletreau's address is Paterson, N. J.

The Rev. F. G. Scott has accepted the rectorship of the parish in Accomac county, Va. Address Onancock.

The Rev. Dr. H. W. Spalding is still acting as corresponding secretary of the Society for the Increase of the Ministry, and will do so until further notice. Address Hartford, Conn., as heretofore

The Rev. A. O. Stanley, M.D., has assumed the rectorship of the church of the Holy Innocents, Evansville, Ind. Address No. 814 Division street.

The Rev A. J. Tardy has resigned the rectorship of St. John's church, New Orleans, La. Address No. 156 Felicity street.

The Rev. Gilbert F. Williams has resigned the rectorship of St. Thomas's church, Hancock, Md., and has accepted that of the parish of Port Tobacco, to which this is his second election.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

In St. Paul's church, New Albany, Ind., on Tuesday, January 7th, by the Rt. Rev. the Bishop of Indiana, the Rev. FRANCIS B. DUNHAM, and SUSAN, daughter of J. P. Cromie, Esq., of New Albany. No Cards.

On January 8th, 1879, in the church of the Holy Innocents, Henderson, N. C., by the Rev. M. H. Vaughan, rector of St. Stephen's parish, Oxford, EDWARD G. BUTLER, of Granville county, and CATHARINE M. CHAVASSE, eldest daughter of Nicholas H. and Mary Clavasse, late of Birmingham, England.

January 1st, 1879, at her father's residence in Enterprise, Miss., by the Rev. Richard Hines, D.D., Mr. WALTER S. BELL of New Orleans, to Miss HELEN W. DRANE, youngest daughter of Chancellor Drane.

DIED.

At Schroon Lake, Essex Co., N. Y., on the Feast of the Epiphany, 1879, DONALD NORTON, son of the Rev. Aubrey F. and Katharine L. Todrig, aged 3 years, 1 month, 20 days.

In New York city on Thursday, January 2d, DAISY, second daughter of George H. and Ellen F. Webster, aged 2 years. "He shall gather the lambs with His arm, and carry them in His bosom."

In Albany, N. Y., January 6th, FREDERICK H., son of Gideon Gurnett, of Albany.

BERTHA GRAY, second daughter of the Rev. Edward P. and Maria Louise Gray, born October 31st, 1866, fell asleep December 29th, 1878.

Entered into Paradise, on Tuesday, December 31st, after a brief illness, ISABEL, the beloved daughter of Robert and Emma Doherty, of Brownell Hall, Omaha; aged one year and seven months.

At Buffalo, N. Y., on the 27th of December last, in devout resignation to the Divine will, HEMAN P. BABCOCK, M D, in the thirty-eighth year of his age.

Entered into rest, at Lawrence, January 7th, Mr. JOHN EDWARDS, aged forty-one years. A vestryman of St. John's church.

Fell asleep in the Lord Jesus, on the evening of the Fourth Sunday in Advent, in the town of Elizabeth City, N. C., Mrs EMILY M COOK, niece of the late Thomas Murphy, Esq., of Baltimore.

At Bay City, Mich., on the eve of the Epiphany, entered into rest, ANNE DANA, daughter of John and Isabella S. Savage, in the 20th year of her age. "In the Communion of the Catholic Church; in the confidence of a certain faith."

In Faribault, Minn., November 11th, 1878, GEORGE GRAY CARVILL, formerly of New York, aged 65 years.

OBITUARY.

The late Dr. JOHN MCLEAN EASTMAN, a son of the late General Eastman, of the United States Army, died in Washington, on Friday, December 13th, having accomplished much good in his short life, and left an example that will not soon be forgotten.

Devotedly attached to his Church from his earliest youth, he seemed always to feel a particular desire to show this attachment by doing something to follow, though far off, the steps of his Master.

While yet a boy, he was much interested in the cause of Domestic Missions, and frequently, among his friends, collected sums of money, sending them to Dr. Twing, to assist in the missionary effort of the Church; he was so successful that Dr. Twing earnestly and affectionately commended him, writing to him and thanking him. At this time he was visiting the poor and sick, relieving their wants and instructing them, following an unswerving sense of duty, and thus securing the love and respect of the clergy of the city, and of Bishop Whittingham, who, on the occasion of his visits to Washington, saw with pleasure the promise of the youth who was so ardently preparing for a life of usefulness in the ministry. But this was not to be. His friends saw with grief that a severe course of study might be fatal to his health, even to his life.

He decided to study medicine, and while engaged in his studies, he was ever seeking to do good, finding some one whom he could relieve in body or mind. He graduated last spring at the National Medical College, and about that time there began a rapid failure of strength. Lovely, loving, and beloved, his character was matured and refined by suffering until the time came for him to enter the rest and joy of paradise.

In the last hour of his life his expressions of love and trust in his Saviour were most affecting, and the sweet name "Emmanuel" fell from his expiring breath, soft and low, as it was very soon renewed in the presence and at the feet of his God, who is ever to those who love him "God with us."

Washington, D. C.

IN MEMORIAM.

Entered into rest, at Albion, N. Y., December 22d, Mrs. HARRIETT J. HARRINGTON, relict of Charles A. Harrington, aged 67 years.

The most satisfactory evidence of the power of Christianity is that which is afforded in the life and character of the true Christian. It comes to us, not a mere theory, but as a matter of demonstration. Such evidence was furnished in a marked degree in the life of Mrs. Harrington. Her religion was an active, ever-present principle that found expression in her daily walk and conversation.

A severe sickness of many months greatly reduced her physical powers, and drew closer to her the devoted children who now rise up and call her blessed.

In October, while she lay unconscious, God took her husband, who had watched over and ministered to her for several weeks with tireless devotion. Many days elapsed before she was told of her great loss, and when the sad story was made known, she bore it with all the fortitude and submission of a true servant of God. She was thenceforth filled with a sweet and holy sadness, and her bereaved heart seemed to be reaching out for that rest which remaineth for the people of God.

In Advent season the Master came and took His servant home. In the Communion of the Catholic Church, and in the confidence of a reasonable, religious, and holy hope, she fell asleep in the arms of her Saviour.

As a true, devoted wife; as a patient, loving mother; as a kind and sympathizing friend; as an humble, earnest Christian, she won the love and reverence of all who knew her.

The Church, which she dearly loved, will know her no more on earth. Her death is our great loss, and while we mourn, we know that in Heaven we shall see and know her again, just as we have known her here; the same in her loveliness and purity of character.

"And we bless Thy holy Name for all Thy servants departed this life in Thy faith and fear."

ACKNOWLEDGMENTS.

For "The Home for the Destitute Blind": J. J. Astor, $100: Mrs. A. T. Stewart, $250; H. H. Hilton, $200.

SUSAN O. HOFFMAN, Treasurer.

ACKNOWLEDGMENTS.

To the Editor of THE CHURCHMAN:

Please do me the favor to publish the following additional contributions for the relief of sufferers by the yellow fever, received since my last acknowledgment: November 18th, from the Rev. H. H Waters, New Orleans, $75; November 21st, from St. George's church, New York, through the Rev. Dr. Williams, $20; December, 4th, from Mrs. Thomas Slaughter, Virginia, through Mr. Jos. Wilmer, $1; December 14th, from St. Mary's church, Burlington, N. J., through the Rev. G. M. Hills, D.D., $24 41; December 23d, from St. Thomas's church, Orange, Va., through Mr. John G. Williams, $40 13; through M. H. Mallory & Co., for the Children's Home, $21; for the Colored People, $2.25.

JNO. FRS. GIRAULT,
President of the Standing Committee, Diocese of Louisiana.

New Orleans, January, 1879.

ACKNOWLEDGMENTS.

Please acknowledge for the Rev. G. P. Cooke's work among the colored people of this place, the following amounts for November and December, 1878: Rev. D. Tucker, Philadelphia, $5.25; "Shirley," Va., $5; J. H. Skinner, Staunton, Va., $10; Trinity church, Staunton, Va., $5. Total, $35.25.

WM. L. ZIMMER, Treas., Sub-Committee.

Petersburgh, Va., January 1st, 1879.

ACKNOWLEDGMENT.

For Rockland, Me., "A friend," Thomaston, Me., $5.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK.
1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY
needs immediate contributions to enable it to fulfil its obligations to students in school and college.
We need $3,000 in the month of January. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?
Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, or the Rev. F. D. HARRIMAN,
179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

CHURCH WORK AMONG STREET LOUNGERS.

To the Editor of THE CHURCHMAN:

Let me address a few words of inquiry rather than suggestion, to know whether a great evil could be remedied, and a class of persons benefited who at present seem to come within no religious influences whatever. I allude to the street and corner loungers, who are so rife in our cities on Sundays, most of whom probably never darken a church door. Those I have in mind are not generally behaving in a rowdy or disorderly way.

My question is, Cannot the men of our churches, and especially the young men, make it a systematic branch of Church work to approach these persons?

It is eminently layman's work. A white collar and clerical coat will be apt to repel. A group of boys will be antagonistic to a clergyman, who are accessible to a young layman. Let them go out like the apostles, in pairs, at the hours when those they seek are most likely to be found. Even if they sometimes forego their own church privileges, surely it is a piece of self-denial that will be repaid.

Let no sermon be preached, and let books, etc., be given with care and discrimination. Do not think you have failed if you cannot make them regular church-goers in a day, or a week, or a month. Let Church privileges be offered; but do not be discouraged if they are not at once accepted.

The work is a difficult one, and requires prayer and *tact*. But will it not *pay?*

Would it not also be well to have some one patrolling in the immediate neighborhood of the church—say on the same block—to ask in any that may be standing about doing nothing?

Will some one answer these questions?

W. P. LEWIS.

THE PURITANS AND CHRISTMAS.

To the Editor of THE CHURCHMAN:

I cannot but think that the Rev. Mr. McKenzie must have been very erroneously reported in the account which you give of his remarks in your paper of January 4th, but if not, so much the worse for Mr. McKenzie.

The "pilgrims" of Plymouth were a much more moderate people than the "Puritans" of the Bay Colony. Captain Miles Standish was one of the most trusted and respected of the pilgrims, but was never a "member of the Church." In "the Bay" he could not have held any place whetever for that reason.

Our ancestors of the Bay Colony were a very noble people, but, like most others, they had great weaknesses. What they did for the cause of civil liberty is renown sufficient for the men of any one generation, and that renown will not be increased, but has been rather dimmed, by such absurd claims as that they were "the most liberal people of modern times," or that they preserved Christmas. In their day there was no such thing as liberality practised among earnest religionists who had power to control matters as they pleased, and as to Christmas the record is as follows:

Under the date of May 11th, 1659 ("Records of the Colony of the Massachusetts Bay in New England," Vol. IV., Part I., p. 366), the following law was enacted:

"For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such festivals as were superstitiously kept in other countries, to the great dishonor of God and offence of others, it is therefore ordered by this court and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labor, feasting, or any other way, upon any such accounts as aforesaid, every such person so offending shall pay for every such offence five shillings, as a fine to the country."

It is quite probable that this law may have been especially aimed at Mr. Samuel Maverick, who kept a hospitable house at Noddles Island, and celebrated Christmas boisterously, perhaps with the firing of cannon as well as bounteous cheer; but this law was passed in the later years of the protectorate, when the law of the colony was certainly not in opposition to the ideas of the ruling power in England.

The very next year, however, was that of the Restoration, and Charles the Second was king. In 1665 Samuel Maverick was in America as one of four royal commissioners charged with almost unlimited authority to supervise the colonial governments, and on the 24th of May, 1665, these commissioners, in a letter to the general court of Massachusetts, gave a memorandum of twenty-six changes which they proposed, in his majesty's name, to be made in "Book of General Laws and Liberties concerning the inhabitants of the Massachusetts," among which was the following:

"15. That, page the same [33], the penalty for keeping Christmas, being directly against the law of England, may be repealed" (Vol. IV., Part II., page 212).

This and other demands of the commissioners were afterward renewed by the "Board of Council for Trade and Plantation, Mr. Solicitor and Mr. Attorney General," but it was not until sixteen years after the first demand that a hesitating and reluctant submission was made by the order of the general court, May 27th, 1681, by their ordering "the law against keeping Christmas to be left out" (Vol. V., p. 322). Even then they would not repeal it in terms.

THOMAS J. PARKER.

Boston, January 9th, 1879.

BISHOP WHITE ON INVALID CONSECRATION.

To the Editor of THE CHURCHMAN:

In looking over the episcopal charge of the venerable Bishop William White for the year 1831, I came across the following passages, which seem so apposite to the case of our "Reformed Episcopal" brethren, that I think it would be well they should be reprinted. The bishop is speaking concerning the unity of the Church in contrariety to disorder, disunity, and division. He says:

"There is sometimes, in conversation, proposed the question, Whether, in the event of a consecration performed by one bishop only, the act would be valid? That with us such a bishop would do what is contrary to the obligations under which he has placed himself, in a solemn appeal to God for his sincerity, and in a pledge given for the same publicly to the Church, and that the recipient of what is supposed to be the character conveyed, is a partaker of the crime, must be obvious. . . .

"Although the enormity has not been practised by any bishop of this Church, yet there cannot be denied the possibility that it may occur hereafter, either with the avowed abandonment of religious and moral principle, or by the operation of that sort of professed piety which, in pursuance of what is supposed to be a righteous end, considers it as superseding the claims of integrity and truth. What would be the effect, then, of the form of consecration? In answer, the opinion is confidently expressed that it would be a nullity.

"In every department of human agency, whatever may be the right of the agent, if not controlled by any law to which he is subject, yet, when there is a law, ordained for the giving of certainty to an act in question, the act is invalid, when done without regard to such a provision.

"Let there be taken the case of a sovereign, or other first magistrate of a State having the right of appointment to a certain office; or that of a private citizen having a house or a farm with a power to alienate; or that of a man and woman disposed to unite in marriage. In each of the cases, however absolute the power, when there is no law to govern in the exercise of it; yet, when there exists such a law, designed to rest the certainty of the transaction, disregard of an enactment so wise in itself, and issuing from competent authority, vitiates a procedure otherwise valid.

"The transmitting of the succession cannot but be within the sphere of the same dictate of reason and common sense. In certain supposable circumstances, the act of consecration by a single bishop, disengaged from provisions not in themselves essential, is valid. But if a bishop of our Church, which requires the concurrence of two of his brethren, should set the requisition at defiance in violation of his promise pledged, with the invocation of the notice of the all-seeing eye of God, there is no hesitation in expressing the opinion that the only effect would be the guilt attached to it."

So plainly does our Church's patriarch speak in the forty-seventh year of his episcopate, when however, like the leader of Israel, his "natural force was not abated," and his mind was clear as ever!

Why does not some one of our Church publishers reprint a manual from Bishop White's writings? Taking as a basis his treatise on the Ordination Office, they could make an exceedingly useful volume, full of that wisdom of common-sense conservatism so much wanted nowadays.

LAWRENCE B. THOMAS.

Baltimore, Md.

A WORK BY THE LATE DR. BEASLEY.

To the Editor of THE CHURCHMAN:

I have just read the notice of the death of dear Dr. Beasley—*requiescat in pace.* My object is to call attention to one of the most able defences of Church doctrine and Bible truth I ever read, published by Dr. Beasley, and which ought to be reproduced. It was the barrier or breakwater, in its day, against the overwhelming tide of Unitarianism, as it rose to a flood under Channing. Who has it? What was its title? I have lost my copy, and only now remember the splendid rhetoric and logic of Dr. Beasley.

J. A. BOLLES.

"MUNERARI" AND "NUMERARI."

To the Editor of THE CHURCHMAN:

Having been absent for a few months, the letters of your correspondents in regard to the change of "munerari," in the old versions of the *Te Deum* into "numerari," have only just come under my notice, and as it may interest them to know that the change was observed and commented upon some time back, I beg to state the following particulars as connected with the comments upon the change.

Nearly sixty years ago, Ebenezer Thomson, a schoolmaster at Ayr, in Scotland, in going over the Anglo-Saxon version of the *Te Deum* with his pupils, noticed at once the variation between the older and the modern English form; and from that time up to 1858, when he published a small work in vindication of the old form, he wrote more or less to call public attention to the subject.

In the winter of 1847-48 he contributed several articles to the *Gentleman's Magazine*, giving the substance of his vindication of the hymn from its erroneous rendering, and in 1858 published the work named above, under the title of "A Vindication of the Hymn Te Deum Laudamus from Errors and Misrepresentations of a Thousand Years.

With Translations into Various Languages, Ancient and Modern." The articles in the *Gentleman's Magazine*, and the book more particularly, go into the subject so thoroughly that those who are interested in the subject might like to refer to them. The book may not be readily met with, but the magazine and indexes can be found in most of our large libraries.

WILLIAM G. MEDLICOTT.
Longmeadow, Mass., January 7th, 1879.

THE KEBLE MEMORIAL ORGAN.

To the Editor of THE CHURCHMAN:

One would suppose that Dr. Potter's suggestions as to American Churchmen giving the organ to the church at Hursley, in memory of Mr. Keble, would have met with a prompt and general response. There are very few of the educated class in the Church who have not received spiritual delight and profit from Keble's "Christian Year"; and yet there has been but a limited response to the admirable suggestion as to the method in which appreciation of his genius may be so appropriately shown. Perhaps people of moderate means may have thought that the wealthy members of Grace church would at once make up the sum. Perhaps the majority of those who saw the appeal thought so many would respond that their mite was not needed.

Let me suggest that there be no more waiting for others. Let every lover of Keble at once send his contribution, however small, and the moderate sum asked for will be speedily obtained, and we shall have the satisfaction of knowing that in the beautiful church in which Keble so long ministered, the praises of the people are led by an instrument which is the gift of his American admirers.

J. W. SHACKELFORD.

NEW BOOKS.

OUTLINES OF ONTOLOGICAL SCIENCE; or, A Philosophy of Knowledge and of Being. By Henry N. Day, Author of "Art of Discourse," "Psychology," "Logic" "Aesthetics," and "Ethics." [New York: G. P. Putnam's Sons. 1878.] 12mo, cloth, pp. 441.

As will be seen from the titles of the different works which the author has previously written, and as is, perhaps, quite generally known otherwise, Mr. Day is no novice in the science of metaphysics. He has made this kind of intellectual exploration, and this particular field of knowledge, his profession. We might expect, therefore, instead of crude and superficial teaching, something eminently satisfactory—a clear and sound elucidation of the principles of ontology. His aim in the present work has been, he says, "to concentrate the light of philosophical research and speculation on the fundamental questions: 'What is true knowledge? How can it be validated? What are its boundaries and departments? And what are the relations between these departments?'" A subject more important than this could not be found. It involves principles which underlie the entire world of science. It has engaged the minds of humanity's greatest thinkers, and its mightiest masters. Nevertheless the author approaches it with the calmness of perfect self-confidence, and with the air of a professional. He completes it within the space of less than 500 pages, having exhausted each of its four divisions, namely, logic, psychology, theology, and cosmology. We shall not attempt to follow him through all this extensive range of investigation. In the way of general criticism, we may say that his work is essentially defective, not so much because of what he says as on account of what he fails to say. It is a bold and bare performance—a plunge in the dark. He hits many truths, but he also misses many.

He begins by defining the nature of knowledge. He represents it as "a conscious identification of attribute with its subject," or in its negative form, as "a conscious differencing of an attribute from its subject." He restricts it to the measure of propositions, and makes it simply an act of judgment. He might as well affirm that the yard-stick by which we ascertain the length of a piece of cloth is the cloth itself. There is the process of knowing, and there is a thing, an entity which we call knowledge, and these ought to be distinguished from each other. "Truth," the author says, "is the synonyme of knowledge." According to this statement, and the definition already quoted, a conscious identification of some attribute with its subject, even when that identification is only imagined, is both knowing and truth.

When Mr. Darwin asserts that man was developed from an ape, he fulfils perfectly Mr. Day's conditions of knowledge, and, according to his definition, Mr. Darwin's proposition is true, or, to put it in the words of this book, it is "synonymous with truth." Every error now exploded which once received the credence of men; every falsehood that is still believed in, and no doubt there are many such, might claim recognition at our author's hands as belonging to knowledge. Besides, his definition excludes the vast body of those truths which, according to St. Paul, are *spiritually discerned*, those which the heart of man cannot conceive, but which God does, nevertheless, reveal unto us by His Spirit. Logic is not the measure of these things, nor can they be cramped within the terms of logical propositions, nor can they be measured by or contained in words.

Mr. Day may protest that such a kind of knowledge did not fall within the scope of his work, and, therefore, that he is not blamable for this seeming imperfection in his analysis. But it should be remembered that he has professed to set forth, not merely the laws of thinking, but also the fundamental principles of ontology. He has named his work very ambitiously it seems to us, "A Philosophy of Knowledge *and of Being*." But what sort of an ontology is that which ignores the spiritual in man's being? We need no surer indication of the author's natural incompetence to deal successfully with a subject so profound as this is, than that to be found in his criticism of Sir William Hamilton's doctrine concerning the unconditioned, and especially of his views concerning the conceivability of the absolute and the infinite. We do not assert that the teachings of that great philosopher are in no respect open to criticism. We leave it an open question. We simply call attention to the fact that our author apparently thinks, and in fact claims, that he has vanquished him, when in reality he has not even closed in with or met him. He talks of the "utter viciousness" of "the Hamiltonian jugglery in logical abstractions," and boasts of having "exposed" it; he speaks of the inherent fallaciousness of the antinomies of Kant, and represents them as "vanishing" like mists before the intellectual splendor of his philosophical teaching on fundamental questions.

After quoting the views of Hamilton, he answers him by saying:

> A close scrutiny of this presentation will, it is believed, discover enough of vicious logic in it to justify us in utterly rejecting it. In the first place, it rests on the entirely unwarrantable, indeed the absurd, assumption that the attribute "absolute," as ascribed to the being and nature of God, is unthinkable. *If it be so, then it cannot be either the subject or predicate in any proposition;* it is a perfect zero in all thought. . . . There is no more difficulty, so far as mere thought is concerned, in thinking that God is absolute and infinite *in the sense in which this proposition is always seriously interpreted*, of being in no relation to a beginning or end of existence, to a cause or origin, or a support and ground of acting and being, than in thinking that the equality of two right angles to each other is absolute, as out of relation to time or space, to cause or position, or external support and ground.

The italics are ours, and they will serve to indicate the emptiness of the triumphant refutation which our new philosopher, greater than Hamilton and Kant, at least in this particular field, claims to have produced. If, he says, the absolute when applied to the person and nature of God is unthinkable, then it cannot be either the subject or predicate in any proposition. He assumes, in the first place, that the mere words which may happen to make up any proposition are the full measure of the truth which may be symbolized by it, and therefore that it must mean the same thing to all who may happen to see or hear it. He confounds thought with thinking, knowledge with knowing, and—what is a blunder far worse than that—he asserts that unless any term—as for example, "the absolute"—does not convey all the meaning which pertains to the subject, therefore it means nothing, "it is a perfect zero in all thought." Again, passing by the fact that a "right angle" must have some "relation to space," we should remember that the absoluteness of its equality to other right angles is different from the absoluteness which belongs to God. We cannot say in what sense the author understands the proposition "God is infinite," or how, in his opinion, "it is always interpreted." But it is very evident that neither the infinite nor the absolute, *as* such, has been the object of his thoughts.

The author makes another charge as follows:

> Everywhere Hamilton opposes *finite* and *infinite* as pure contradictories in thought, in the sense that under the logical laws of contradiction and disjunction, if we affirm the one we must deny the other, and conversely. But the truth is, as being a part only of the matter of the thought, they do not necessarily come under those laws.

Therefore the thought must cover more than the term includes. And this is just what Hamilton claims, namely, that the conception of the infinite as such does not come within the range of logical thought, so as to be made a basis of finite reasoning. The author continues his argument thus:

> It is necessarily true that a mathematical point is either finite or it is not finite; but it is not necessarily true that such a point is either finite or infinite, because the idea of a point places it out of the category which embraces these two attributes. It is most manifest, through this example, that the failure to recognize the distinction may result in any absurdity of inference. Rejecting the alternative that the mathematical point is infinite, and accepting as necessarily true the other of the alternatives—it is finite—we are entirely afloat in all geometrical reasonings. . . . This logical vice pervades all those pretended antinomies of which Kant and Hamilton and others, their followers, have made so much. They all vanish into nothingness in the light of true logic.

But the very fact which Mr. Day so proudly brandishes, namely, that to give the proper meaning to the word infinite, as it is used in mathematics, would upset all geometrical reasonings, only proves the truth which the author rejects. It is one of the strongest arguments in support of Hamilton's doctrine, namely, that whenever we use the term infinite, we give to it the meaning of not finite.

We think a careful examination of these points to which we have called attention will show that the world must go outside of these pages for the final and a satisfactory "philosophy of knowledge and of being."

AS IT MAY HAPPEN. A Story of American Life and Character. By Trebor. [Philadelphia: Porter & Coates.] 12mo, cloth, pp. 416.

We should be sorry to be compelled to believe that the pictures here drawn, and the incidents represented, are, in any real sense, indicative of American life or character. The book is not uninteresting, but, at the same time, it is unpleasant. The history opens in Slowville, a small town of Pennsylvania. But the people dwelling there, at least such of them as the author has seen fit to introduce personally to us, are utterly unlike those generally found in places of that kind. The tragical record culminates amid the drinking saloons of Philadelphia, and we are entertained with descriptions and with the current talk of a world which

respectable people always shun. The impossible villainy of Slade, who comes back from a supposed death to find his wife married to another man, and to barter away his right to her for a price; the glowing eloquence of the bartender in the tavern at Slowville, and, in fact, nearly all the features of the life pictured in these pages are, to say the least, painfully distorted. The dog Caesar, one of the best and most sensible characters in the book, is about the only creature that wins our unqualified respect and admiration. Both Volney and Emily, the most attractive of the human species here described, have their failings and disappointing weakness. The dog alone is equal to every occasion.

But underneath all these glaring defects can be easily detected, on the author's part, signs of a power equal to better and really good things. There is manifest ability, both dramatic and literary, displayed here, and we shall expect to see it producing hereafter something worthy of unqualified praise.

CHATTERBOX JUNIOR. [New York: R. Worthington]

This well-known friend of little people beams upon us from the frontispiece of this new volume with her arms full of toys, surrounded by holly leaves and berries in a real Christmas greeting. This friend of very-small people is quite too well known to require any further mention than the fact that the present volume is quite as good as its predecessors, and that is saying a good deal.

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LITERATURE.

A SECOND and thoroughly revised edition of Dr. Shields's work on "The Final Philosophy" is preparing for publication.

G. P. PUTNAM'S SONS have printed in a most attractive pamphlet the Rev. Dr. Osgood's admirable eulogy of Mr. Bryant, which was delivered before the Goethe Club of this city.

AMONG other forthcoming publications, G. P. Putnam's Sons announce "The Life of Thiers," by François Le Goff, translated by Theodore Stanton, and a corrected edition of "The Life of Gerrit Smith," by O. B. Frothingham.

ONE sign of the reaction which is taking place against the positive philosophy which has so strongly influenced recent English thought, is to be found in the appearance of such works as "St. Paul at Athens," by the Rev. Charles Shakspeare. The volume is composed of nine sermons upon the relations of Christianity to some aspects of modern thought.

D. APPLETON & Co., of New York, have published a pamphlet on "Paper Money," by H. W. Richardson. It contains the more important historical facts bearing on the subject. The financial experience of other countries, and especially of France, the story of the Bank of Venice, of American continental currency, of John Law's legal-tender notes, and several other accounts of a kindred sort, are given.

THE *Magazine of American History* for January contains a great variety of valuable material, including contributions by John Austin Stevens, on the "Birth of the Empire State"; J. Hammond Trumbull, on the name of Oregon, and B. F. De Costa. The contribution of the last-named writer consists of a paper on the Globe of Vlpius, originally read before the New York Historical Society, being accompanied by costly illustrations. This is one of the nine ancient globes, and was purchased for the society by the late John David Wolfe. Its money value is supposed to be not far from ten thousand dollars. It is of very great importance in connection with the early history of New York, as it testifies to the voyage of Verrazano, who visited New York harbor in 1524, and this paper aims to assign to the globe its proper place in history. Amongst the illustrations is a beautiful portrait of Marcellus, afterwards pope, for whom the globe was made in 1542.

G. P. PUTNAM'S SONS announce that the volume of "Six Selections from Irving's Sketch-Book," edited for the use of schools by H. B. Sprague and M. E. Scates, lately published by Messrs. Ginn & Heath under the authorization of Messrs. Putnam, will hereafter be issued with the joint imprint of the two firms, and orders from the trade or from schools will be filled by either house on the same terms.

THE *North American Review* for January, which is to be published monthly hereafter, contains nine papers, the most noteworthy of which are, "The Solid South," by Henry Watterson; "Cities as Units in Our Polity," by William R. Martin; "The Pronunciation of the Latin Language," by W. W. Story, and "The Fishery Award," by Senator Edmunds. This last paper gives the history of the whole question, and presents a strong defence of the American side of it.

ONE of the best illustrations of the power of a generous enthusiasm in literature has been given by the success of Prof. Tyler's "History of American Literature." Here was a subject—we are speaking now of the two volumes issued, extending through the colonial period only—which anybody would say was important, but few would regard as interesting; and here was a writer who had given no special evidence, in his various occasional writings, of unusual literary power. Men before this have written on the subject and nobody has paid much attention to what they have said, but as soon as a writer appears who has given an honest enthusiasm to the task, and has trained himself by years of research, readers at once recognize the difference. They not only see that the author is writing far better than they ever knew he could write, but they, too, fall in love with the subject, and are so caught by his interest that they read of books and authors long set aside as irretrievably dull. We do not know what Professor Tyler may make of the later period, but we recognize gladly in his work as so far published, a genuine spirit of scholarship and patriotism: of scholarship that makes him search for the truth; of patriotism that makes him care earnestly for whatever relates to the beginnings of American literature.

SCIENCE.

URANINE is the most recently discovered, and perhaps the most remarkable, of all the coal tar or aniline group of coloring substances. An interesting experiment, which anybody may try, consists in sprinkling a few atoms of uranine upon the surface of water in a glass tumbler. Each atom immediately sends down through the water what appears to be a bright green rootlet; and the tumbler soon looks as if it were crowded full of beautiful plants.

A DESCRIPTION is given in *Nature* of an electric-spark pen, which has been invented by M. Bailey, of Paris, for rapidly producing engravings on copper or zinc. A thin sheet of paper is attached to the plate. One of the poles of a Ruhmkorff machine is connected with the plate, and the other pole with the top of the pen. The electricity then runs through, making a spark which perforates the paper in whatever way the artist directs the pen. As soon as the drawing is finished the plate is rubbed over with greasy ink, laid on with an ordinary roller. The paper is removed, and the plate is dipped into the acid, which cuts away those portions not protected by the ink. The light of the spark is said to be sufficient for the artist even when he works in a dark room, and the pen is stated to be as manageable as an ordinary pencil.

PENCIL marks may be made indelible on paper prepared as follows: Any ordinary drawing-paper is slightly warmed, and then rapidly and carefully laid on the surface of a bath consisting of a warmed solution of bleached colophonium in alcohol, until the entire surface is moistened. It is then dried in a current of hot air. The surface of the paper becomes smooth, but readily takes the impression of a lead pencil. In order to make the lead-pencil marks indelible, the paper is warmed for a short time on a stove. This method may prove valuable for the preservation of working drawings when a lack of time will not permit the draughtsman to finish them in ink.

IT is announced by the *Medical Press and Circular* that an Italian professor has recently made some very agreeable medicinal researches resulting in the discovery that vegetable perfumes exercise a positively healthy influence on the atmosphere, converting its oxygen into ozone, and thus increasing its oxidizing influence. The essences found to develop the largest quantity of ozone are those of cherry, laurel, clover, lavender, mint, juniper, lemon, fennel, and bergamot; those that give it in smaller quantity are anise, nutmeg, and thyme. The flowers of the narcissus, hyacinth, mignonette, heliotrope, and lily of the valley develop ozone in closed vessels. Flowers destitute of perfume do not develop it, and those which have but slight perfume develop it in small quantities. Reasoning from these facts, the professor, according to the authority quoted, recommends the cultivation of flowers in marshy districts and in all places infested with animal emanations, on account of the powerful oxidizing influence of ozone.

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3. Friday. Fast.
5. Second Sunday after Christmas.
6. EPIPHANY.
10. Friday. Fast.
12. First Sunday after Epiphany.
17. Friday. Fast.
19. Second Sunday after Epiphany.
24. Friday. Fast.
25 Conversion of St. Paul.
26. Third Sunday after Epiphany.
31. Friday. Fast.

THE EPIPHANY.

From the Latin of Aurelius Clemens Prudentius.

BY GEORGE W. CLOAK.

I.

O Bethlehem, in honor great
Beyond ea.th's greatest cities,
To thee the glory has been given,
Of cradling Jesus, come from heaven.

II.

Thy star, which of the sun surpassed,
The brightness and the beauty,
Announces to the waiting earth,
That God has come in human birth.

III.

Anon the magi, seeing it,
Their Eastern gifts do offer,
And prostrate give with humble prayer,
Gold, incense, myrrh, all rich and rare.

IV.

The gold makes known the King in Him,
The God, Sabaean incense,
And dust of myrrh aforetime tells
Of sepulchre and burial.

V.

To Thee, O Jesu, glory be,
Who hast been seen by Gentiles,
With Father, Spirit, Holy Three,
Through age to age eternally.

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CHAPTER XIX.

"Faint Heart Never Won Fair Lady."

"Well, thank God that the sad story has come to such a fortunate conclusion! It reduced me almost to despair that I had been the occasion of it. From my heart I congratulate you, father, on your deliverance."

With these words Max Brunnow cordially embraced his father, who responded with a fleeting smile.

"The thing did not come to me quite unexpectedly. Some little while ago I got a rather plain hint of the sort, from no less a source, too, than the police director himself."

"The press, too, has done brave service in your behalf," said Max. "In all the newspapers the cry for your pardon was loud, and from the very first day your part was passionately taken by the public."

This conversation took place in the former lodgings of Assessor Winterfeld, who had passed them over to his friend upon the occasion of his hasty and unexpected departure from R——. Max had returned there immediately after his recovery, and had brought his father there a few hours before, upon his discharge from prison. Brunnow's pardon, hoped for on all sides, had now actually come to pass, and been hailed with universal satisfaction. They had purposely overlooked the obstinate pride of the doctor, who would by no means stoop to making application for any favor from the government. Free amnesty had been granted him. Nevertheless, he looked gloomy and downcast. He was pale, and evidently worn with fatigue. Max, on the contrary, was perfectly unchanged. His vigorous constitution had, as he foresaw, surmounted with unusual quickness the ill effects of sickness, only the fresh scar on the forehead being there to remind of it. But as for the rest, the young man's former rather careless treatment of his father had changed into the most respectful cordiality. He highly appreciated his parental devotion; and Brunnow himself felt now for the first time what his son was to him. That hour by the sick-bed had altered their once galling relationship into the closest union of sentiments.

"But now for other things!" said Max, changing the subject abruptly. "I have a confession to make to you. Take another look at me, father. Do you note nothing out of the way in me?"

Brunnow, in some surprise, surveyed him from head to foot.

"No. I only see that you have recovered with extraordinary rapidity; otherwise I remark nothing unusual."

Max drew himself up with dignity, stepped close up in front of his father, and announced with great self-consciousness:

"I am an engaged man."

"An engaged man! *You?*" repeated the doctor in surprise.

"I have been so for several weeks already. Lately there has been too much at stake for us to allow of my tormenting you with my affairs of the heart. But now, as you are free and safe, I implore your consent. You know my lady-love already—Counsellor Moser's daughter."

"What, not that young girl who gave me an account of your condition? Impossible!"

"Why impossible? Does Agnes displease you?"

"Not that; but that pale, gentle apparition, with those dark, dreamy eyes, is surely not to your taste. And then, that peculiar nun-like garb. I believed that I saw a sister of charity before me, who had been summoned to attend you."

"She does want to go into a convent, too,' said Max. "I shall be obliged to contend yet with the lady abbess, the father confessor, and half a dozen other dignitaries, before the wedding comes off."

"But, Max!" interposed his father.

"Agnes is extremely tender and delicate besides," continued Max; "but it is nothing dangerous, only over excitement of the nervous system. I shall cure her, else why am I a doctor? Of housekeeping, too, alas! she understands just nothing at all."

"Since you adhere so closely to your programme for marriage," mocked Brunnow, "how is it with your leading paragraph, with the fortune you declared to be indispensable?"

The young surgeon looked rather discomfitted.

"Pshaw! I have found out that it is not so essential after all. Do you not belive in my ability to support a wife and family? Certainly, I cannot calculate upon fortune."

"Well, it must be said you go consistently to work," broke forth his father. "All this runs directly counter to your former views. What in the world has come over you?"

Max heaved a heavy sigh.

"I do not know, but I believe idealism has got hold of me at last. You have been trying in vain all your life to bring me to it, and now Agnes has succeeded in a few weeks; and inasmuch as you have been perpetually lamenting my lack in this respect, I hope you will be overjoyed on the occasion."

The doctor looked anything else than overjoyed. He regarded his son's sudden access of idealism with evident mistrust.

"But Max, this will never do," said he, shaking his head. "A young maiden brought up for a nun, inclined to religious enthusiasm, the daughter of a submissionist of purest water—would you transplant such a one into our sphere of life and modes of thought? Just consider."

"I am going to consider nothing; I am going to get married!" interrupted Max. "Every objection you mention I have laid before myself a hundred times, but it did no good at all. I must have Agnes, though I should have to take all obstacles by storm, including the counsellor—her papa—and his white neckcloth."

"The counsellor, to be sure," remarked Brunnow. "What says he to the affair?"

"For the present, nothing, because he knows nothing about it. I could not possibly ask for his daughter's hand while you were in prison charged with high treason, but now I shall no longer defer my suit. He will kick me out of his house, or at least express that amiable intention, but I am not so easily to be gotten rid of when I take my stand. I shall hold my ground. Do not look so doubtful, father. I assure you, if you only knew Agnes, you would admit that this engagement was the cleverest stroke of my whole life."

The doctor was obliged to laugh in spite of himself.

"We'll wait and see. But if, as foreseen, you encounter a more serious opposition on the part of the lady's father, I shall hardly be able to see and speak with her at this time. I must set off for home day after to-morrow."

"Pray give up every idea of the sort!" pleaded Max. "Why will you not wait until I can accompany you? Our law-suit is happily ended, I grant, but there is many a thing to be attended to yet. For example, a purchaser has been found for our cousin's estate, and it were highly desirable for him to confer with yourself in person."

"No, no!" objected Brunnow. "You are endowed with full powers, and manage these practical matters far better than I do. I must be gone as soon as possible."

"I really do not understand you," Max went on to complain. "You have so often longed for your native land, and now, when it is again open to you, you fairly flee from it."

Brunnow had taken a seat, and was resting his head upon his hand; the expression of pain and grief upon his countenance came out yet more clearly as he replied:

"I am a stranger now in my native land. And think you that I can take pleasure in being summoned for a witness with regard to these revelations concerning Raven's past? I must answer if they question me, but I do not want to be questioned, at least not here."

"Why not?" objected Max. "You have always expressed yourself with the greates

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bitterness against the maladministration of the baron, have designated his downfall a necessity, and now, when according to every symptom that downfall is imminent, you will not lend a helping hand."

"Let that be, Max," said the doctor gloomily. "You do not know what it is to direct a deadly blow against one whom you have once loved with your whole soul. I hoped that Winterfeld would carry his point. I should have known Arno Raven better. He held his ground against this adversary—to his misfortune. At that time he might still have yielded, still retreated; now he falls, falls as a dishonored traitor, branded with the shame of contempt, and this—for a nature such as his—is tenfold death. I"—here Brunnow drew himself up impetuously—"I will not direct this last thrust at him. Let those who began the work finish it. It is settled. I am to set off day after to-morrow."

Max urged his father no longer.

"I shall not be able to follow you for some weeks," remarked he after a short pause. "I leave R—— only as an accepted suitor, when the counsellor's consent shall have been obtained, and moreover the assurance that Agnes is secure against possible insinuations and persecutions upon the part of her spiritual guardians. But, first of all, may I count on your approval?"

He held out his hand imploringly to his father, who grasped it without delay.

"I have only seen the lady of your choice a single time," said he, "and for the very reason that I was so strongly attracted towards her, believed that it would not be in her power to captivate you. Hitherto we have differed greatly in our tastes. My doubts were founded solely on the difference in your education and character; if you think that can be surmounted, my son, my only desire is to know that you are happy."

A hearty pressure of the hand lent emphasis to his words, and Max cried out triumphantly:

"Now I am going without delay to the counsellor, and horrify that most faithful subject of his most gracious sovereign with the prospect of a demagogical son-in-law. Will you excuse me for leaving you alone for an hour, father? You no doubt need rest after all the congratulations and testimonials of interest with which you have been overwhelmed this morning. *Au revoir!* I'm going to charge upon my future father-in-law."

Counsellor Moser sat, without any idea of what was impending over him, in his parlor, and read the papers, which spoiled for him his coffee and his repose. The counsellor, as a matter of course, read only the government organs, but even these could no longer conceal the melancholy fact that the State was going helplessly downwards upon the precipitous course of liberalism. And, moreover, the news from R——, which now formed a standing article in the larger journals! Moser had long remarked with astonishment and dismay that the collective government press, instead of taking part most emphatically with the governor against the —— province, deported itself very coolly and indifferently in the whole affair; but its bearing in relation to the last occurrence was simply incomprehensible.

There was no energetic defence of the baron, no indignation at that shameful accusation, not a word of measures against that slanderous newspaper. There was talk of an "incredible accusation"; it was hoped that the governor would succeed in clearing himself, and a hint that, in the other case, his dismissal was unavoidable; so they admitted the possibility of the fact. And immediately below this article stood the intelligence that the former traitor, Dr. Rudolph Brunnow, had been unconditionally pardoned, and this very day released from captivity. The counsellor was lost in gloomy thoughts.

He had been for a long while meditating the resolve to get himself pensioned off. He had satisfactorily proved his devotion to the State by a service of wellnigh forty years. His daughter, the only child of a marriage contracted at a late date, and brought to an early close by death, was to leave him so soon as the next month, in order to commence her novitiate as a nun; he himself was old and needed rest. His position too, once his greatest pride, no longer gave him any satisfaction. The new spirit now abroad in the land was forcing itself even into the most holy places of the government chancery. The iron hand of the baron still held a tight rein, but Moser thought with horror of what would happen if that hand should really drop. He did not believe one word of the lies which were being scattered broadcast. The governor could and would crush them out, but after the unheard-of treatment which he had received at the hands of the government, he could hardly determine to remain. The counsellor felt that his time was over, and was firmly resolved to follow his chief's example when he should resign his office.

The opening of the door aroused Moser from his investigations. Christine announced Dr. Brunnow, who immediately afterward entered. The counsellor stood up and advanced to meet his visitor with stiff politeness.

"I hope you will not misinterpret my not having called at your house these last two weeks," began Max after the first salutation, while he took the offered seat. "It was only out of respect for you and your position. Now, since my father"——

"I know already about his pardon," interrupted the counsellor, without abating one iota of his formality. "Our most gracious sovereign has forgiven him."

"Yes; and therewith the past is completely blotted out," said Max with relation to it. "As regards my father, he will assuredly not make use of the permission to remain in his fatherland."

"Is that so?" asked Moser, visibly relieved. The thought that he had bestowed a friendly pressure upon the hand of a quondam traitor to the State, was still lying heavy upon his conscience.

"No, he returns to Switzerland, which has become to him, as well as to myself, a second home," declared the young surgeon. "We shall live there for the future. But beforehand, I am urged to return my thanks to you once more for all the kindness I have received in your house. I shall never forget it."

The counsellor nodded his head approvingly; he found these thanks quite in order.

"You are come, then, to bid farewell, are you," asked he. "I am, candidly, rejoiced to see you once more in such good health and spirits, and my daughter, too, will be rejoiced when I communicate it too her."

This communication was not exactly necessary, for Agnes knew very exactly how her former patient was getting along. Since he had left her father's house she saw him regularly at the house of their mutual *protégée*, the wife of the copyist. She, it is true, was quite restored to health, and no longer had need of either medical or spiritual consolation; but physician and pious-comforter continued their visits with touching perseverance.

"To the young lady I am under peculiar obligations," replied Max. "She alone, her self-sacrificing care, has restored me to life, and therefore you will permit me to make one more request in reference to Miss Agnes."

Moser nodded for the second time; he was inclined to grant the request, which involved, no doubt, permission to take leave of Agnes.

But Max rose to his feet, and said without any ceremony.

"I ask for your daughter's hand."

The counsellor, who was just about to nod for the third time, stopped short, and sat there open-mouthed. In the first instance he did not at all understand what the talk was about; then he, too, rose up—but not impetuously—slowly, solemnly; higher and higher grew his lank form, as it emerged from the arm-chair, ever taller and more threatening, until finally it stood there in its full proportions, looking down from above his high white cravat with annihilating scorn upon the young surgeon.

"I—— I did not hear rightly," said the old gentleman at last. "You meant"——

"I sue for your daughter's hand," answered Max, with tranquillity of soul.

"Are you out of your senses?" asked Moser, still stupefied, for although the incredible thing had been repeated to him he could not comprehend it.

"Not at all; I am in a perfectly normal condition," asserted Max, and then kept up a stream of talk, without giving his hearer an opportunity to collect himself. "Now, as to my offer, it is based upon the warmest mutual affection. I have your daughter's consent already, with the proviso, of course, that you are agreed. I now entreat your approval, and indulge the glad hope that you will permit me to embrace the father of my betrothed just as I would my own. So, my dear father-in-law"——

He advanced towards the counsellor with outstretched arms, but the latter saved himself, by a leap, from the destined embrace. That tremendous word, "father-in-law," rudely broke the spell that bound him. The old bureaucrat was not to be overcome by a mere surprise.

"Do you speak seriously of a marriage?" cried he; "of a marriage with my daughter, whom you know to be destined for the cloister-life? And do you dare this, *you*, the son of a criminal, a traitor to his country?"

"Good heavens, I am seeking no office of the State; I am seeking a wife!" said the young physician in self-defence. "I really cannot imagine why you are so shocked at my offer."

"Do you still ask why? Your father wanted to overthrow the government."

"Well, I did not aid and abet him, nor would it have been well possible, seeing that I had attained only to my fourth year about that date. And for the rest, that is an old and long-forgotten tale; my father has been pardoned."

"A revolutionist stays a revolutionist!" declared the counsellor with emphasis. "That pardon can indeed avert the punishment, but never can blot out the past."

Max assumed an indignant air.

"What, counsellor, must I hear this from you? You, who have always vaunted yourself to be the most loyal subject of your sovereign, do you refuse now to admit his decisions? Our most gracious sovereign has pardoned, you say yourself; he wills that the past be forgotten and blotted out. You do not will it; you allow yourself to demur against decisions from that highest of all sources; in short, rebel against the authority of your sovereign. This is opposition, rebellion, in a word—high treason!"

This wondrous demonstration was given with such volubility and assurance that it was impossible to put in a word or reflect upon it. The counsellor too was perfectly nonplussed. Wholly disconcerted he stared at the speaker, and finally asked, dejectedly:

"Do you really think so?"

"It is my incontestable opinion. But to come again to my offer of marriage"——

"Not a word of it!" interposed Moser. "It is an insult! My daughter is the bride of heaven."

"I beg your pardon, she is my bride," protested Max. "Heaven can wait, but not I. After fifty years of happy wedlock I shall not object to resigning Agnes to the skies; but now I claim her for myself alone."

"Would you mock at the sacred vocation of my child?" cried the counsellor, enraged anew. "I have known for a long while that you are an unbeliever! an atheist! a"—— Voice was denied him; he struggled for breath, and clutched at his cravat with both hands.

"Do not excite yourself so!" warned the young physician. "Such violent excitement may be dangerous at your age and with your constitution. You are decidedly inclined to apoplexy." Moser's lank, lean shape furnished the most decided contradiction to this assumption, but this did not trouble Dr. Brunnow at all, who quietly continued: "By the way, it is said to be of incredible benefit to a person of such a constitution to have a son-in-law who is a physician, and of course would watch with great solicitude over the life and health of his father-in-law. As before said, you should not be excited."

"You excite me!" cried the counsellor, who grew quite wild at this continual harping upon the father-in-law relationship. "You will bring on me a stroke of apoplexy with your abominable assertions. Already I feel quite unwell—the blood is mounting to my head; I need air." With this he sank back in his arm-chair and again snatched at his neck-cloth. Max came in a friendly manner to his assistance and loosened the knot.

"Let us, in the first place, get rid of this white monster," said he; "then you will feel easier. I have an unfailing remedy for congestions and will immediately prescribe it. Attacks of the kind are significant—we must take precautions."

Moser saw with sadness his beloved cravat in the hands of the doctor, who folded it neatly together and laid it on the table. With the removal of the "white monster" the old gentleman's violence did indeed seem to subside, and the threat of an attack of apoplexy had made him anxious. He looked on patiently as his tormentor went to the writing-table, wrote down a prescription—quite a harmless preparation—for quieting the nerves, and returned to him with the paper in his hand.

"Six drops in a glass of water," said he, with uncommon importance.

"How often?" growled the counsellor.

"Three times daily."

"I thank you."

"Not at all."

The counsellor believed himself now rid of this persistent suitor, but he was mistaken; the latter, instead of going, drew up a chair and seated himself opposite to him.

"You consent then to my union with your daughter?" began Max again.

Moser was about to flare up anew, but bethought himself of his tendency to apoplectic fits and the necessity for avoiding any excitement; he therefore replied with all possible composure:

"No, I tell you once more *no!* I do not believe that Agnes can so far forget herself as to love you. She chose to be a nun of her own free will; she is an obedient daughter, a pious Catholic."

"And will be a perfectly splendid wife," said Max, finishing his sentence for him. "And for the matter of that, I am a Catholic myself."

Moser folded his hands.

"Yes, but what sort of a one?"

"I only mean that the confession of that faith would make no objection. My circumstances are, for the time being, certainly somewhat modest, but they would satisfy a woman of moderate pretensions. Finally, as to my individual traits, my father-in-law would"——

"Cease with your everlasting father-in-law!" groaned the counsellor. "I will not hear it. You are an abominable man!"

"You will get used to me," asseverated the young physician. "May I come again to-morrow to see you and my betrothed?"

The old gentleman did not answer, in order to cut short the interview; he desired, above all things, to get his tormentor out of the house. To-morrow he would shut himself up—bolt the doors.

Max even seemed to perceive that he had pressed his poor father-in-law hardly enough for one day, for he actually went; but turned around once more when he had gotten to the door:

"Counsellor?"

"What would you?" asked he in despair.

"When you speak with Agnes about this business, be sure to avoid all excitement! You know how dangerous it is. Six drops of that physic in a glass of water, three times daily, and above all things, moderation and quiet. I would be inconsolable if anything should happen to my dear father-in-law."

With this he went—at last. The counsellor sank back in his chair, as though perfectly overcome. Now, when left alone, it had become clear to him, for the first time, in what an unheard-of manner he had been treated; and yet he durst not even be angry, he must guard against an attack of apoplexy.

Meanwhile, Dr. Brunnow had by no means left the house so speedily as Moser supposed. He still stood in the vestibule, and had thrown his arm around Agnes quite as a matter of course, and as if he were already an accepted suitor. The young lady anxiously inquired as to the substance of their interview, and wanted to know what answer her father had given.

"For the present he says no," declared Max; "but dismiss care; he is going to say yes. I never calculated upon the fortress yielding immediately; it must be regularly besieged. On the whole, I am content with the result of this first assault; a breach is already battered, and to-morrow I press forward."

"Alas, Max," whispered Agnes through her tears, "what have we ahead of us? My spirit sinks within me in view of all these obstacles. I shall never surmount them."

"It is not needful that you should; that is *my* affair," said the young surgeon, comforting her. "Here I stay until all is arranged and our wedding-day fixed. Your father must have time to grow familiar with the thing, and meanwhile I shall announce our engagement in the most respectful, submissive style to the lady abbess and your father confessor, whom you fear so much."

Agnes made a gesture of horror.

"One part of the storm you will indeed be obliged to stand," continued Max, "but the main thing I take upon myself alone. Be steadfast, my Agnes! I give you my word for it, that your father will yet give us his blessing out of a full, free heart." And with these words and a kiss he took leave of his betrothed.

(*To be continued.*)

A GIRDLE OF CHURCHES AROUND THE WORLD.

BY A. A. HAYES, JR.

It is probably known to most of the readers of this paper that the journey around the world can now be, and is habitually made, not only for the sake of travel, but in the course of business, by a great number of people, and with less trouble and discomfort than the trip to San Francisco before the days of the railroad. In swift and commodious steamers and luxurious cars, the traveller is conveyed over leagues of sea and land; visiting four, sometimes five, continents, and traversing seas lit now by the rays of the aurora and again by the southern cross. Among all those whom duty or pleasure sends thus far from their native shores, the devout Churchman finds himself peculiarly and greatly privileged. For albeit a stranger in a strange land, he of all others is to find in every clime and latitude a spot which is in the truest sense a home. Nearly everywhere that the great colonizing Anglo-Saxon race has gone, has the Anglican Church followed, setting up the altars of the Lord and tenderly caring for the exile, from cradle to grave.

Starting from New York, the roving Churchman sees, after crossing the Missouri, the neat little edifices scattered by the faith and energy of Bishop Clarkson along the line of the Union Pacific railroad. If he has time to visit Colorado he will see what a stamp the lamented Bishop Randall put on that interesting territory, now the Centennial State, and can join in the worship of God in His Church at an altitude which will make him breathe, with difficulty. In Utah and, if he diverge from his route, in Nevada he will find vigorous work progressing; and before he takes the steamer at San Francisco, the prayer for those going to sea will be read for his benefit in one of the several churches in that marvellous city of over three hundred thousand inhabitants, on the site of which there were, thirty years ago, only a few *adobe* buildings. On the steamer the captain will read Morning Prayer on Sundays (one old salt, whose zeal exceeded his liturgical knowledge, used to go through with it, absolution and all), and there will be perhaps three of them before the Bay of Yedo is reached.

At Yokohama is found an Anglican church with a resident chaplain. At Shanghai not only is there a cathedral, the designs for which were sent out by the late Gilbert Scott, but also the only American Episcopal church in the whole Eastern hemisphere. The latter little edifice, the "Church of our Saviour," belongs to the mission, but is regularly used by a very good foreign congregation, and immense good has been done there. Indeed if the lives of foreign residents are, as alleged, a stumbling-block in the way of influence on the natives, this little parish deserves all support as a direct missionary agency.

At Foochow is a pretty church, and in the British colony of Hong Kong St. John's cathedral, an imposing edifice whose white tower rises conspicuously in the tropical glare. At Canton the little parish has enjoyed for many long years the ministrations of the excellent Archdeacon Gray, one of the most earnest and kindly of men, whose name is a household word in all the China communities. Proceeding south, one finds at Singapore, almost on the equator, an edifice strikingly like Trinity chapel, New York, and good and faithful work going on through a year in which the seasons are marked by the almanac, not by the temperature; and at Pulo Penang (considered the loveliest island in the world), on the other side of the beautiful Straits of Malacca, the church is also prominent among the low-roofed buildings.

If the traveller goes hence across the Bay of Bengal to India, he comes at once to the land of Heber, Cotton, and Wilson, where the Churchman has gone hand in hand with the soldier and the civil servant; but if he pursues the direct route he may spend a Sunday at Point de Galle, in Ceylon, one of the quaintest places in the East. It was formerly held by the Dutch, and, up to within a few years, their old house of worship, the aisles paved with stones bearing the escutcheons of departed burgomasters, was used for the parish church. It has now been relinquished to a dissenting congregation, and replaced by a beautiful structure of light stone. Next we come to Aden, a most remarkable spot, one of England's sentry-boxes on the road to India—a barren rock, to which a little earth, for one garden, has been brought in bags from Ceylon and Mauritius. Grim fortifications command the narrow strip of land connecting it with Arabia, and the rammers stand ready by the guns, but a more peaceful and profitable service cannot be had than in the little church nestling under the rock.

If the journey be made on a Peninsular and Oriental steamer, not only is the Sunday service *de rigeur*, but there is a strong probability that there will be an Episcopal clergyman on board. Starting from Aden, homeward bound, it has been the writer's lot to participate in a solemn, Good-Friday service on the Red Sea, almost in sight of the Sinai range, to pass on a beautiful Easter-eve between the rugged and barren hills over the spot where tradition places the crossing of the Israelites, and (strange contrast!) to be detained on the festival of the Resurrection in the quadrangle of the hotel at Suez, where a strolling band of French musicians were performing a waltz. Going through the canal, however, which is crossed by the pilgrim route to Mecca, one may have his Biblical associations restored by seeing a caravan unchanged in appearance since the days of Abraham. And then, after the Port Said light has been left behind, and the dry, exhilarating air of the desert has been exchanged for the fresh breezes of the Mediterranean, we are soon on the tracks of St. Paul, and as the chaplain clings during the rolling and pitching of the steamer to his improvised lectern, he can appropriately assign to his volunteer choir Neale's beautiful translation of the famous hymn of the Eastern Church, "Fierce roar the wild billows"; for few of his hearers but will join, in spirit at least, in the words:

"Ridge of the mountain wave,
Lower thy crest;
Wail of Euroclydon,
Be thou at rest."

And now, with Egypt left behind, there are varying routes to tempt the traveller. If he stop at "Melita" the people (no longer barbarous) will "show him no little kindness"; and he may set his foot on the mainland of Europe at Brindisi, Venice, Trieste, Naples, or Marseilles. If he choose the first named, the Churchman will have many privileges *en route*. Proceeding by way of Foggia he can meet the good British chaplain at Naples, and the well-known and greatly loved Dr. Nevin, in his beautiful church of St. Paul's at Rome, have a service at Florence, and join in hearty and devout worship at the dear little church in the Rue Bayard, just off the Sunday bustle and excitement of the Champs Elysées, in Paris. And then, after a Sunday morning in Westminster Abbey, and evening under the grand dome of St. Paul's, the familiar steamer will receive him at Liverpool, and with God's blessing the spires of Old Trinity soon greet his eyes as he enters the Narrows, and her chimes sound in his ears like the *Ranz des Vaches* to the homesick Swiss. And with new reverence for their mother Church, whose loving care and ministration have awaited the wanderers on sea and land, and new gratitude to the good God who has manifested Himself therein, "Then are they glad because they are at rest; and so He bringeth them unto the haven where they would be."

THE CHRISTIAN SABBATH.

BY THE REV. PAUL ZIEGLER.

Brethren of Christ, the seventh day is yours, and the first day is yours. The fourth commandment is yours, to educate, but no longer to bind. Ye are free. Ye sons and heirs in the household of God, what will ye do with this freedom?

Now it is not too much to say that ninety-nine out of every hundred Christians to whom the question is put in this way will at once think that the most natural and seemly thing to do with this freedom of their sonship is to make of it a free-will offering to God their Father. And it will enter their hearts to devote more particularly a portion of their time, at least one seventh, to such services of soul and body and spirit as would most fitly and effectually express their devotion to Him. If each individual out of these ninety-nine found that all the rest were devoting the first day of the week in this manner, he too must, for practical reasons, decide to devote that day. Man has a social nature. He loves companionship and sympathy. Even in religious matters, where so much depends on the relation of each individual heart to God, sympathy and companionship are highly favorable to progress. The Christian world has made of the Lord's day, *i. e.*, the first day of the week, the Christian Sabbath. On that day the individual disciple will find agreeable fellowship in religious exercises, and little disposition on the part of his Christian companions to engross themselves in other occupations. It would not be hard to consecrate this day of the seven to God. To consecrate any other would be practically next to impossible. There is accordingly but little danger in this freedom. Practical considerations are always more potent than historical. In this case the practical and historical combine to make you choose the first day for your time-offering to God, and legal considerations we have seen to be excluded in the absolute freedom of the Gospel.

But having decided, with the rest of the Christian world, to give this first day of the seven to God, what special significance shall the gift have in our free Christian usage? It is well for us to have a distinct understanding with ourselves on this matter, for without distinct and definite conceptions freedom becomes dangerous. Moreover, we must mean something when we lay an offering of any sort on the altar of God; for a meaningless gift is mockery. Now the Christian world attaches this definite significance to its offering of the Lord's day. I know not whether you or I as an individual, without any direction from history, or example from prevalent Christian usage, would attach just this significance to our time-offering of the one day out of seven; but, history and usage being such as they are, we naturally enter into the thought of the Christian world when it consecrates to God this day out of the seven. We make of it—

1. A thank-offering for the past. Our life, our preservation, our training, salvation from many threatened ills, elevation to a lofty destiny, everything that we can prize in our past history and in our present possessions, come from the beneficent hand of this kind, universal Father. When all we owe to Him is duly estimated, we cannot make a smaller thank-offering than one seventh of our time. We make it—

2. A token of homage to Him upon whom all things depend. He is King of kings and Lord of lords. With a touch of His finger He brings worlds into being. He carries the sea in the hollow of His hand. To withdraw His support for an instant would be death to His creatures. We are in His sight as sparrows, as grass of the field, as worms. But while we are thus dependent on Him, and without Him are mere nothingness, He has honored us with many marks of favor, placing us at the head of His earthly creatures. It is therefore no unpleasant duty to bend the knee in homage to such a Lord, and those who have a true conception of His character and of their relations with Him will most willingly pay this tribute of the seventh. Nor is it even a payment which He exacts. He has released us from paying tribute, and made us free children of His kingdom. Nevertheless, more willingly than ever will we lay this seventh of our time upon the altar of the Eternal, who is King of all time. We make of it—

3. A memorial of the creation. Read the first chapter of Genesis. It is a grand and stately poem, carrying us back in thought to that beginning so remote that millions of ages will not measure the distance of our generation from it. The poet-historian shows us first nothing, then the huge, ponderous, measureless volume of the world's matter

brought into being. He paints us a picture of black chaos. He records that utterance of matchless brevity and dignity, "Let there be light"—and the light appears. Day and night begin their measured alternations. Land, water, and sky become distinct elements. Another creative evening and morning pass by, to usher into being the grasses and herbage and trees—the great world of vegetable life. And God saw that it was good. The sun and the moon become distinctly visible. Fish, fowl, and creeping things begin to move on the earth. The higher animal creation enters into the grand panorama, which is not yet complete, though after each scene it is written, "God saw that it was good," for the highest act of creative power yet remains. The poem culminates only when man stands before us in the image of creation's God, and clothed with authority over this great world of dead matter and moving life. In due form and dignified utterance the poet represents the Creator placing this noble domain in the hands of His highest earthly creature; and we read that "God saw everything that He had made, and behold it was very good; and the evening and the morning were the sixth day. Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended His work which He had made. And God blessed the seventh day and sanctified it: because in it He had rested from all His work which God created and made." This grand historic poem has not less meaning in the new dispensation than in the old. It robes man's distant past with divine dignity, a dignity restored in the Gospel of Christ. Clothed with authority from the Son of Man, who, being one with the Creator, was Lord even of the Sabbath-day, the Christian Church has merged this day of rest, which was sanctified as the memorial of creation, with the great day of the world's regeneration in the rising of the dead Christ from the tomb. It was a fitting change. The two events are one the complement of the other. Creation's poem would have remained unfinished without Easter-day. Man's ancient dignity would be worthless without the grace that rose from the tomb on that first day of a new era. Let us take what history has left for us, the two poems of "Paradise Lost" and "Paradise Regained," united into one complete book, and gladly offer the one God of creation and redemption our Christian Sabbath of rest from toil and joy in His perfect work—our weekly Easter-day, the sacred memorial of our creation and new birth.

Such giving to God, we shall find, will occasion us no loss. Indeed it is a wide principle our Saviour enunciated when He said it is more blessed to give than to receive. Sometimes the devout believer will accept this utterance of the Lord Jesus without inquiring beforehand into the reasons of this blessedness. In this case, however, it is easy to see how for each seventh of time given a greater blessing will be returned. God forbid that I should ever suggest or foster the thought that nothing is to be given without an expectation of a return. Spiritual selfishness is as base as any. But sometimes a visible reason for faith will aid faith when the reasons are humanly invisible. We see that the Christian world attaches four definite significances to its offering of the Lord's day: that it is—(1) a thank-offering; (2) an act of homage; (3) a memorial of creation; and (4) a memorial of the resurrection. Now in logical connection with these four significances we may observe: (1) that the exercise of gratitude is an ennobling exercise, cultivating man's power of appreciating moral excellence, tending to make him great-hearted and generous; (2) that homage to a being of infinite power and recognized moral and intellectual superiority tends to make those who offer such homage participants in all that greatness. To worship Deity tends to make us partakers in the Divine nature, just as to worship demons makes men devilish; (3) that under a like principle, an intelligent study and proper appreciation of God's creative work will tend to make us creative, inspiring us with a noble ambition to do work upon which, at the time of rest, we may look with honest complacency and see that it is very good; and (4) that a distinct and ever-present conception of history's most potent fact, that the Son of Man is risen—in other words, a lively faith in the risen Christ—tends to make us partakers in that resurrection power. Such a faith renews our failing confidence in the dignity of our human nature, and gives wings to the holy aspirations of prayer, as it moves us to God-like deeds. Thus, then, in giving we become rich. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." All recognize that there is economy of force and renewal of strength in the day of physical and mental rest. Science now explains most clearly how the Jews would have profited by their Sabbatical year, that seventh season in which their fields were to lie fallow. Thousands of years had to pass away before the science of chemistry could become a competent interpreter of the Mosaic law. We can now see how God's wisdom is higher than man's, though four thousand years ago God's people were asked to accept the Divine command without questioning. We need more of that childlike spirit to-day, for it is quite consistent with the free spirit of Christian manliness. The Sabbath was always for man, though man was told that it belonged to God. This double conception of the day, the Godward and the manward, is beautifully brought out in a quaint old hymn, almost too quaint to be sung, yet in some way finding a place in our present hymnal:

"Blest day of God! most calm, most bright,
The first, the best of days;
The laborer's rest, the saint's delight,
The day of prayer and praise.

"My Saviour's face made thee to shine;
His rising thee did raise,
And make thee heavenly and divine
Beyond all other days.

"The first-fruits oft a blessing prove
To all the sheaves behind;
And they the day of Christ who love
A happy week shall find.

"This day I must with God appear;
For, Lord, the day is Thine;
Help me to spend it in Thy fear,
And thus to make it Thine."

—*Rev. J. Mason*, 1683.

HOW TO READ THE BIBLE.

I once had the pleasure of knowing a lady who, at the advanced age of fifty-five, began the study of the Greek language. Madame Duphot (for such was her name) was, as the reader may suppose, a diligent student of the Bible, and no one knew better than she how to turn her varied Scriptural knowledge to good account. She was a member of one of the Protestant chapels in Paris, and her *pasteur* told me often that she was of more assistance to him than any ordinary vicar could have been.

Madame Duphot's only motive in learning Greek was to qualify herself to read the New Testament in the language in which it was originally written. Being a lady of great energy as well as of much leisure, she accomplished her purpose in less than one-third of the time usually given to the study of Greek in our schools and colleges. Her delight at her success was naturally very great. I shall always remember with what a sense of excusable self-satisfaction she at last asked me to examine *her* translation of St. Paul's Epistle to the Romans. Without being a critical translation, it was a work of considerable merit—superior in some respects to many versions of that epistle which I have seen in print. Need I add that, encouraged by her success in Greek, Madame Duphot next applied herself to the study of Hebrew?

There are no doubt those who think that, whatever her leisure may have been, Madame Duphot might have employed her time to more advantage by doing something else than studying Hebrew and Greek. I must take the liberty to differ from such an opinion. I am convinced, on the contrary, that there is for many of us an example as well as an encouragement in her course. Even if there were no other reason why the study of Greek and Hebrew should never cease, the fact that the Bible was originally written in those languages would alone suffice; nor have I ever been able to see why, within certain limits, this reason should be of less weight in the case of women than in that of men.

No one will deny for a moment that one of the first duties of all Christians is to "search the Scriptures." Indeed, to acquaint ourselves with the Scriptures is, in an important sense, the first of all our duties; for only by constantly reading the Word of God can we discover what God is, and what He really enjoins upon us. But here is the difficulty. God's Word, to be undertsood rightly, may not be read in any way or form. To be read as it ought to be read—to be read in all its purity, and force, and beauty—it should be read, among other conditions, as it was delivered; that is, the New Testament should be red in Greek, and the Old Testament in Hebrew.

But some reader may here interpose, Is it not sufficient to read the Bible in English, or French, or German? does none of the modern versions of the Bible contain God's revealed will in its purity and integrity? must I first spend years in the acquisition of Greek and Hebrew before I can ascertain the way of salvation? I reply: A little more patience, please; a few words of explanation will dissipate every trace of any misunderstanding between us. I very thankfully acknowledge that the many versions of the Scriptures, whether ancient or modern, are all very good and very useful; several of the former are, in fact, of the greatest value in the study of the Bible. More than that, there can be no doubt whatever that any one of them, however imperfect it may be, is sufficiently accurate and complete to answer all practical purposes. The very fact that, in the providence of God, the great, great mass of believers is largely dependent for its knowledge of Divine truth upon these versions, is conclusive evidence that they are amply sufficient for that purpose.

So much, as I have already said, is to be

cheerfully, nay thankfully, admitted. But, in my turn, I must now ask: If many of us may do more and better, are we to content ourselves with such a general knowledge of the Word of God as may be sufficient for the safety of our souls? So far as that may now be done, is it not our duty as well as our privilege to acquaint ourselves with the whole counsel of God in all its primitive purity? Above all, should we not earnestly seek to acquaint ourselves with it in that form from which alone there is and can be no appeal? No one, I dare say, would think of answering these questions, within the limits assigned, otherwise than in the affirmative; for, if the saying is true, that a thing worth doing at all, is worth doing well, it is surely true that if the Bible ought to be read at all, it ought to be read as it was originally written. If so, then those of us who may master Greek and Hebrew, clearly neglect one of their most precious duties by contenting themselves with reading the Bible in even the best version.

But this whole subject, set in its true light, is, as I cannot but think, of such vital importance as to render a brief discussion of it very desirable. Not to say more, it is at least exceedingly strange that an entire Church, as will presently appear, should be totally in error in regard to it. Nor have Protestant teachers always taken the true position in this respect; and hence it is not at all surprising that wholly erroneous notions on this point should prevail in Christendom generally.

It is scarcely necessary to insist at length upon the fact that, however well done the translation of a book may be, it is after all a mere translation—that is, even at best, a very imperfect copy of the original work. To a very great extent, it is necessarily, in fact, nothing more than the translator's interpretation of what he undertook to reproduce. If this is true of translations in general, it is particularly true of a translation of the Bible. Of all books the Old and New Testaments are the most varied in style and contents, thoroughly local in their coloring, and impregnated throughout with the spirit and genius peculiar to the race which brought them forth. But these are just the qualities which it is impossible adequately to render in a translation. In their presence the translator feels as powerless as does the painter before a grand landscape. If they are really artists, both are deeply conscious of a freshness, harmony, beauty, force, which they are equally incapable of reproducing. Besides, the Bible is not an ordinary book. If it were, we might more readily content ourselves with a translation of it giving the sense *tant bien que mal*. But it is a Divine book, every word of which was expressly revealed for our instruction and guidance. Hence everything in it has its importance for us, and, strictly speaking, we have no right to ignore the minutest of the thousand shades of meaning which the best of translators find it more convenient to pass over than to express.

It is not, therefore, an easy matter greatly to exaggerate the disadvantages resulting from reading the Scriptures in a translation. There is, however, another consideration having a vastly more important bearing on the same matter. As a Divine book, the contents of the Bible are inspired. Now, this Divine character of the Bible belongs (and this is the particular point to which I wish to call attention) not to the various versions which have from time to time been made of it, but solely and alone to the Old Testament as originally written in Hebrew, and to the New Testament as originally written in Greek. On any and every acceptable theory of inspiration, these, and these only, are essentially written by God himself; in a word, only these contain, in its pure, complete, infallible form, the Revelation which it pleased God to make to us. On the other hand, the all but endless number of translations which we possess, however perfect they may be, and whether executed by companies of theologians or single individuals, are purely and simply the work of man—no more inspired, no more free from error, than anything else that man similarly attempts for the glory of God and the salvation of souls. It is for this reason that the original Hebrew and Greek Testaments alone possess direct and absolute authority; and hence they only constitute our rule of faith and practice, and it is to them that all ultimate appeals must be addressed. The best of translations, therefore, are authoritative only in so far as they correctly reproduce the original copies; and, be their necessity ever as great, their authority is always subject to appeal and verification.

These statements are now so generally admitted by Protestants, in theory at least, that it would seem superfluous to insist upon them here. But this has not always been so among us, and, as I have already intimated, the teaching and practice of the whole Roman Catholic Church are still opposed to them. In the doctrinal controversies with that Church, the reformers of the sixteenth century very properly appealed to the Scriptures as the only authority in those matters. But, as it constantly happens under such circumstances, this important truth was exaggerated, and what had been correctly assumed as the exclusive prerogative of the Hebrew and Greek Scriptures was, little by little, accorded to mere translations of them. I am not aware that this extension of the great principle under discussion was ever formally recognized by any Protestant body; but it crops out in the writings of not a few esteemed teachers, whilst others positively affirm it. Thanks to these influences, the error in question obtained considerable currency even among Protestants, some of which it unfortunately still retains; and it is this misconception of the character of a translation that lies at the root of all the popular opposition to, or want of sympathy with, any revision of the Bible. But with the Roman Catholics the case is very different What is at most an individual opinion with Protestants has by them been elevated to the dignity of a dogma. It is well known that in accordance with a canon enacted by the Council of Trent, Jerome's Latin translation of the Bible, commonly known as the Vulgate, was put on a level with the Hebrew and Greek texts. Since that time Roman theologians, although they may consult the latter, are always obliged, if consistency demand it, to give the preference to the readings of the former. The action thus taken is only one in the long series of insults which Rome has offered to the intelligence of the whole world. But it is not on that account only that it is to be sincerely regretted. As might have been anticipated, in consequence of this enactment the Vulgate almost at once usurped the place of the only authoritative rule of faith, and all investigation of the original text was thereby effectually discouraged. The immediate motive of such an unreasonable course is no doubt to be found in the revival of the critical study of the text of the Bible, which had already begun some time before the reformation. The results of this textual investigation were anything but favorable to the pretensions of the Church of Rome. They clearly proved that the translation of the Bible which it had almost exclusively followed for centuries, was exceedingly imperfect, and that it was impossible to arrive at any certainty in regard to the doctrines of the Bible short of having recourse to the original Hebrew and Greek texts. In the presence of such evidence any other Church would have acknowledged the truth of the principle involved, and amended its authorized version. But Rome, never willing to acknowledge an error, found it more consistent with its usual course to decree the infallibility of the version convicted of error.

Now, what is thus true of the Vulgate is of course equally true of every other translation of the Scriptures. All are imperfect, and the differences between them are as important as they are numerous. Nor is it of any consequence whether these variations are due to the different readings of the original text itself, or to different apprehensions on the part of the translators of the same readings. Whatever be the source to which they may be attributed, they all alike proclaim that no translation of the Bible is inspired, and that none, therefore, should ever have been permitted to usurp the place and exercise the authority of the only inspired text we have.

The two considerations which I have now developed—the necessarily defective character of even the best translations, and the uninspired, and hence unauthoritative, character of all translations of the Bible—suffice to show that all who may do so should acquaint themselves with the two languages in which the Bible was originally written. I have no doubt that many, admitting the force of what has been said, will nevertheless reply that, however desirable it may be, the thing is impossible, or, if not impossible, at least impracticable. I answer: It is unfortunately true that the great majority of men and women will probably never be able to learn any other than their maternal tongue. It is also true that many who actually learn a second language must, for reasons beyond their control, choose another than Greek or Hebrew. Such persons are unfortunately obliged to content themselves with the imperfect knowledge of the Scriptures which they may gain from a translation, corrected and expanded by what they may learn from other books and from the pulpit. But I do not speak of them; I only speak of that already very large and constantly increasing class of persons who have fully the requisite means and leisure to study any language besides their own. Putting aside Hebrew, why should such persons, whether ladies or gentlemen, give the preference to French or German over Greek? Not even considering the sacred purpose for which the last language has been chosen, is French or German a better means for training or educating the mind than Greek? Can either French or German literature be compared for a moment with Greek literature? Or, does a knowledge of French or German introduce us to a civilization half as insteresting and instructive as a knowledge of Greek does? Certainly not. This matter suggests, moreover, another thought that ought not to be passed over in silence. A moment ago I mentioned one reason why the Church of Rome placed

the Vulgate on the same footing as the Hebrew and Greek Scriptures. But that was not the only reason which she had for doing so. Ecclesiastical Rome is the true offspring of civil Rome. Whatever else that Church may be, it cannot be denied that she is governed by grand ideas. Her second reason was this: As there is only one true Church, so, she thought, there ought to be but one authorized Bible; and the thought was unquestionably a noble one, although it was wrongly carried out. Well, what Romanism has failed to do, Protestantism, better inspired, might easily do. What the Latin language is in the Roman Catholic Church, the Greek language, within certain limits, might and should become in our Protestant Churches. More women of Madame Duphot's spirit would powerfully contribute towards this result.

EPIPHANY LEGENDS.

BY A. Z. G.

Epiphany, known in some parts of Europe as "the Feast of the Kings," and again as "Twelfth-day," is little inferior to Christmas in the possession of legendary lore.

"The old calendars stated that on the vigil of this day kings were elected by beans," but in more recent times this festive honor was determined by drawing folded slips of paper. The idea goes back as far as to the children's sports in the Roman Saturnalia; and this heathen origin, let us add, is not singular in the history of Christian customs. Children (of both a larger and a smaller growth) have in all ages preserved a family likeness in the love of pleasure and pastimes; and doubtless, could the boys of Egypt, Greece, Rome, and America be brought together in one playground to-day, many moments would not elapse before they would all be at some game in perfect sympathy, until disturbed by a scarcely less sympathetic strife. Of course, the name of the kings applied to this day comes from the supposed rank of the three mysterious magian visitors who appeared at the manger of Bethlehem to adore and to present their precious gifts.

The simple old story says that the infant Jesus was alarmed at the black face of the Moorish king, until reassured by His tender mother. The apocryphal gospels tell us that the blessed virgin gave to the kings as a token of gratitude a piece of the holy Infant's attire, which they accepted as a great treasure.

Then, having accomplished their sacred purpose, they returned to their own land, guided by the same angel, in the form of a star, who had conducted them to Bethlehem. On their arrival home they were surrounded at once by a curious crowd of kinsfolk and other notables, asking them all about their far journey; whereupon they produced their precious article as best evidence of their great discovery, which occasioned much festival rejoicing among the people. Then, according to their custom, they made a fire and cast the token into the midst of it. But behold, when the fire was extinguished, the gift was found whole and uninjured. This delighted them exceedingly, and they took it up and kissed it and laid it upon their heads and eyes, and thought it to be a wonderful thing, and laid it away amid their chiefest treasures.

There is an old French legend which relates how all the birds gathered about the manger to celebrate the coming of the Saviour. In rough Noël rhyme each songster tells his own story. The industrious swallow offers his aid to build a more suitable dwelling for his Lord, priding himself on his skill as a mason. The tender turtle-dove is so touched at the apparent suffering of the adorable Infant from the cold, that she breaks out in sad complaint. The pretty quail, drawing near, is sorely grieved to see the Saviour lying on the straw, and begs that it may be permitted to make a better bed for Him. The tuneful nightingale, in the shadow of the neighboring palms, passes his time in practising innumerable melodies, wherewith in the coming night he may pay his court to the infant King. And finally, the dear little linnet is doing its best to pour forth some new and incomparable strains in honor of the holy Child. Thus concludes this first humble scene.

We are next brought to the many legends concerning the flight into Egypt. One of the most beautiful recounts that St. Joseph and St. Mary arrived one day in a town where no one seemed willing to receive them except one poor widow, who gave them the best shelter she had.

"We give thee, Margaret, our hearty thanks for the kindly honor thou hast accorded us. For this shalt thou and thine never know any want."

As the blessed virgin passed on from thence she came upon a laborer sowing his grain.

"Whither goest thou, fair lady, bearing such a beautiful child?"

"Good laborer," cried she, "art thou willing to save its life?"

"Give it to me," said he, "under my cloak, and no one will find it."

"Very well, good laborer; now return to thy task and gather in thy grain."

"Gather in my grain, fair lady? How can I do that when it is not yet even sown?"

"Go and bring thy sickle; thy grain will very soon be ripe."

And so it came to pass that in less than half an hour the grain was ready for the sickle; and, behold, never was there such an abundant harvest!

But soon and startlingly appears upon the scene a band of armed horsemen, renegade Jews, pursuing to the death their incarnate Saviour.

"Tell us, friend," shouted the horsemen, "thou who art reaping thy grain, hast thou seen Mary and her child pass by?"

"Yes, I saw her; but it was while I was *sowing* my grain."

"Ah, then," cried they, "let us away. There is no use looking for one who came by here *last year!*"

Another legend tells us thrillingly how Mary, more dead than alive, and pressing her babe to her breast, flees over the mountains of Judea, while St. Joseph remains below in the plain, seeking vainly a shelter from the storm of kingly wrath. Suddenly the blessed Mary hears behind her again the tread of her pursuers, and in her terror she turns to all the inviting objects around her to aid her escape.

Beholding a beautiful full-blown rose, she addressed it thus:

"Beautiful rose, dear rose, unfold thy petals, thy leaves still more, till they shall hide and rescue my poor child from a terrible death."

But the rose answered, "Go thy way, the soldiers in seeking their prey would use me roughly. Over there stands a pink; perhaps it will help thee."

The mother of Jesus hastened to it.

"Beautiful pink, dear pink, open thyself, thy leaves still wider, that they may conceal and save my child."

"Trouble me not," replied the pink, "I have no leisure to listen to thee; I must be blooming and beautiful. On that rock beyond is a sage-plant, emblem of poverty. It may serve thy purpose."

Thither despairingly runs the virgin mother.

"Good little sage-plant, dear little sage-plant, wilt thou not spread thyself to cover my darling child?"

And the good sage-plant extended itself so much as to conceal completely the mother and child.

And when the danger was overpast, Mary came forth again and said:

"Good sage, dear little sage-plant, flower of the poor and humble, I bless thee."

And thenceforth, from that holy benediction, was the sage-plant endued with sovereign powers of healing.

Who shall fail to see in this sweet, though legendary "story of old" a needed lesson of warning to pride, and of encouragement to humility?

THE SECOND SUNDAY AFTER THE EPIPHANY.

ISAIAH LV. 10–13.

It is desirable to read over the entire chapter from which this lesson is taken in order to see that throughout it concerns spiritual blessings. The attempt is made to explain the latter chapters of Isaiah as applicable to the return of the exiles from Babylon and nothing more. While here and there such an interpretation can be forced upon single texts without much difficulty, it is obvious on any extended reading that such an interpretation is strangely inadequate. Here, for instance, in verse 10, the use of a material image is obviously intended to point to a spiritual reality. Visible things are ever used to explain invisible. The image in verse 10 is a very clear and familiar one. The more accurate rendering, according to Delitzsch, is "returneth not thither," until "it has watered the earth and made it bring forth and bud." This keeps the parallelism with the next verse more completely. The rain and snow do, as a matter of fact, return in the shape of evaporation, but not until they have fulfilled their fertilizing work. The prophet here uses one of the most essential facts in the life of the East, especially of Palestine. All husbandry was dependent on the regular recurrence of rain at the appointed seasons. A drought was sure to be followed by a terrible famine. (See, for instance, I. Kings xvii. 1.)

Verse 11 expresses the point of the comparison. The meaning and force of the verse depends upon the construction to be given to the phrase "My Word." The speaker, as appears from the preceding verses, is the Lord Jehovah. It is His Word, therefore, which is meant. The question remains how is "word" to be understood. Primarily it is of the message of Jehovah which the prophet has spoken. But this would limit very much too narrowly the significance of the passage. It means evidently a continuing power, an active agency which must continue until its work is done. It is in general, therefore,

the revelation of God to man through the appointed means of teaching and prophecy, and as such would be distinctly understood by those to whom Isaiah writes. "My Word," then, signifies "whatever at any time has been spoken in My name and by My will"—in other words, revealed truth in general. But this idea hides in it another, which is waiting to be disclosed in the fulness of time. It is that of the Word of God as a Divine personality. It is this which finds its completion in the Gospel of St. John, and which makes that title of the Divine Son—the "Word of God"—so fitting and complete. As the word is the embodiment of the thought, so the Son is God "manifest in the flesh." The Son returns to the Father when the purpose of His Divine message is fulfilled. In the highest sense, then, this passage must be taken as a prophecy of the Son of God—Jesus Christ—and of the kingdom which He was to establish. No lesser meaning will fully satisfy these words.

There is a relation which must not be overlooked between this place and Deut. viii. 3; and it should be noticed that the last-mentioned verse is used by our Lord in His answer to the tempter (see St. Matt. iv. 4; St. Luke iv. 4). These all show the harmony of thought running through the entire Scripture. The Word of God is the Bread of Life, and all these varying phrases centre in and are explained by Christ alone.

As Delitzsch says, "the true point of comparison is the energy with which the word is realized." It is evident from the next two verses that this cannot be spoken merely of the return from Babylon. Even the vehemence of Eastern poetry will not justify the expressions used, if applied only to the ending of the exile. As a matter of fact, the restoration was not accompanied or followed by any such joy and triumph of the earthly Israel that these words could be considered as fulfilled. The expectation of the people at the time of our Lord's coming was still looking forward. A sure sign that the prophecy had not yet come to pass. The mountains and hills are represented as singing to welcome the real and final return of the people, and the trees of the forest as making the sign of rejoicing. This would be forced and unnatural if spoken of the return from Babylon, but, when the whole is transferred to the sphere of a lofty spiritual reality, the employment of poetic imagery is perfectly in place. Now the only spiritual reality which can possibly meet the requirements of this and like places is the Church of Christ, not merely in its actual, militant development, but in its ideal possibility. Applied to this, the language becomes appropriate and in harmony with other parts of Scripture. Applied to anything else, *i. e.*, to any past event in history, it becomes at once overstrained.

The last verse is in continuation of the previous one. The thorn is here put for any kind of brier or thorn; "fir-tree" might perhaps be translated "cypress." These plants are taken as typical of the vegetation respectively of the desert and of cultured regions. This transformation is not here to be taken literally, nor does it mean only that mental magic which the return of the exiles to their native land would work in their feelings. It is part of that same idea which is expressed by St. Paul in Romans viii. 19–23, that the material creation would share the joy of the redeemed. It is also a prediction under the form of types and images of the great spiritual work which the Gospel is to accomplish. The natures of men, thorn-like and brier-like, are to be changed into characters of which the cypress and myrtle are types—characters of usefulness and beauty. The last clause of this verse also completely negatives the explanation which would confine it to the return from captivity. These changes were to be to Jehovah "for a name," *i. e.*, a memorial, and for an everlasting sign, which shall not be cut off. No one can say that this has been fulfilled in any return of the Israelites to the land of the promise. The whole falls to the ground unless it is to be understood of that kingdom which Christ has come to bring, which has been revealed as the final one of the dispensations, and in which His promise is to be with His disciples even to the end of the world. There is an utter impossibility of adapting this language to anything but the Church of Christ, whatever trouble may be found in adjusting it to this last. It must be borne in mind that every such prediction concerns the whole state of the militant Church, and therefore cannot be fully shown to correspond till that militant estate has been concluded. If the tendencies and visible life of the Church through its historic past be in harmony with the words of prophecy, no more can as yet be asked.

*MISSION WORK AT HOME AND ABROAD.**

BY THE REV. J. I. MOMBERT, D.D.

Isaiah lv. 10–13.

10. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Cavillers point to this passage as an instance of the scientific inaccuracy of the Bible, and allege that, as a matter of fact; rain and snow *do* return to heaven. They refer to the well-known phenomena of rain production, and declare the Bible to be in error. But, as usual, they dwell only on part of the truth; the whole truth clearly demonstrates the strict and literal accuracy of the inspired page. It is true that the ocean is the source and ultimate home both of rain and snow, but it is equally true that neither rain nor snow returns as such to heaven. The waters of the sea, drawn up into the sky, undergo chemical changes in the atmosphere before they fall in the shape of rain and snow; rain and snow never ascend in their actual form; they are produced in obedience to the laws which the omnific Creator has imposed on matter, and an idea of the incomprehensible *force* of these laws may be conveyed in a single arithmetical datum. The conversion of a pound of water at the boiling point into a pound of steam at the same temperature requires nearly a thousand times the force needed for raising a pound of water one degree Fahr. in temperature. The latter force being equivalent to raising 772 pounds of water one foot, it follows that the conversion of one pound of boiling water into vapor is equivalent to raising 746,524 pounds (nearly 100,000 gallons of water) one foot. The total estimated rainfall on the land of our planet is about two hundred millions of millions of tons weight. Supposing this quantity annually removed from the sea by evaporation, we find that *every minute* 7,000 *pounds* weight of water are evaporated on each square mile of ocean. The conversion of this volume of water into vapor, its conveyance through the air, and its recondensation, represent a force equivalent to the lifting of much more than 1,500,000,000,000,000,000 pounds of water one foot high per minute during the whole period.

This marvellous obedience of matter to the will of the Creator is yielded for the beneficent purpose of making the earth fit for the abode of man and other creatures. The text enumerates the irrigation and fertilization of the planet for the sustenance of the race.

In order to understand and apply the instruction contained in the simile, we glance for a moment at the physical conformation of the earth in the mountain systems that characterize all the Continents. Divine wisdom has so placed and distributed them that they best promote the fertility of the vast plains, above which they lift their hoary heads, and *compel* the currents laden with moisture to part with their vapor in clouds and rain, according to the exact necessities of each several district. The mountain systems of the globe are the instruments by which irrigation is effected. All the great rivers of the earth rise and draw perpetual supplies from the rains upon the mountains. They also fill the vast subterraneous reservoirs which, through innumerable invisible channels, cherish the deep roots of trees, feed the thirsty herbage, and gush out into springs, and fountains, and brooks. Rain, besides being the fertilizer, is also the scavenger of the globe; on its passage down the mountain-side it carries the elements of new soil into the valleys and plains, and, charged with lime, sweeps out into the ocean precious material for the shell houses of countless myriads of God's creatures.

Snow also possesses attributes similar to those of rain. God gives it "like wool," and its tender, genial folds protect the tender plants from the raking and chilling effects of keen winds. Being a bad conductor of heat, snow is one of the most efficient protectors from cold. Kane passed a cold winter's night in the snow-hut of Mrs. Eiderduck, beyond Smith's Sound, and narrates that the temperature produced by its complement of lodgers and several oil-lamps, reached 90° Fahr., and compelled him to lay aside a portion of his clothing. The benefits of snow as a road-maker are too well known to need additional illustration.

The ultimate design of rain and snow is the sustenance and preservation of life, and on this turns the comparison of the text. As the efficient operation of rain and snow depend on the implicit obedience of *matter* to the laws by which God governs it, so the efficient working of the Word of God depends on the implicit obedience of *spirit* to the Law by which God governs spirit; and as the sustenance and preservation of animal life is the ultimate design of the gifts of rain and snow, so the sustenance and preservation of spiritual life, or the salvation of immortal souls, is the ultimate design of the gift of the Word of God.

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In the Messianic Psalm lxxii. 6, the coming of the Lord or the Word, the Logos, is thus described: "He shall come down like rain upon the mown grass, as showers that water the earth"; and the message itself is thus beautifully portrayed: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. xxxiii. 2).

It may not be amiss to call attention here, parenthetically, to the touching provision made not only for the mature, but also for lambs of the fold.

Reverting to the force which exacts implicit obedience from inanimate matter, the parallel force imposing law on the Church, and investing the Word with fructifying, energizing, and vitalizing power, is the *will* of God—"it shall accomplish that which I please,"—and what that will is toward the race may be gathered from the opening verse in this chapter, "Ho, every one that thirsteth," etc.; and from such precious declarations of the Word as these: "For God so loved the world," etc. (John iii. 16); "The Gospel must first be published among all nations" (Mark xiii. 10); "Heaven and earth shall pass away, but My Words shall not pass away."

The Church then, obedient to the will of God and the mandate of the Lord, must be up and doing, and in full assurance of faith, nothing doubting, that invisible and irresistible force will render her work prosperous and fruitful (verse 11), publish the glad tidings far and near, and rely on the promise that the coming of her messengers, missionaries, and ministers will be greeted by the neglected and forsaken, the children of misery, want, and darkness, with an ecstatic rejoicing, which, in the highly poetic language of the prophet, will make hill and mountain vocal with welcome, and cause the trees of the field to burst forth in joyous acclaim (verse 12). A similar expression may be found in Virg. Ecl. v.:

"Ipsi laetitia voces ad sidera jactant
Intonsi montes; ipsae jam carmina rupes,
Ipsa sonant arbusta."

In the execution of her Lord's mandate the missionary work of the Church must have in view the preparation of the garden of the soul, for which purpose she must carry an open Bible, that the Word may be heard and understood by the people; an open liturgy founded on the Word, that the people may be duly instructed in the worship of God, and freely and duly administer the Holy Sacraments, that the converts according to the Lord's mandate may be incorporated into His body by baptism, and that the vitality of their union be maintained by feasting on His body and blood.

The promised prosperity must have certain unfailing tokens of amelioration in the spiritual condition of those among whom the missionary work of the Church is carried on. The wicked must forsake his way, the unrighteous man his thoughts; darkness and confusion must give way to light and order; idols must yield to the cross; and whatever is hurtful and unprofitable, make room for virtue and godliness, for that is the import of the words that instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree (verse 13).

And if these tokens manifest themselves with the spread of the Gospel throughout the vast unoccupied territories of this great Western land, in regions of other continents and islands of the sea, as yet unillumined by the healing beams of the Sun of Righteousness; when earth's wilderness becomes a paradise; when the desert of the Gentiles and the captivity of Israel are watered, fructified, and cleansed by rain and snow from God's heaven; when the hungry are fed with Christian ambrosia, which, unlike the fabled, imparts true immortality, and the thirsts of the soul are slaked with Christian nectar; when the dominion of our Lord shall reach from sea to sea, and from the river to the ends of the earth; when all the kings of the earth shall follow the example of the magi, and when He shall be owned in every clime and tongue as King of kings and Lord of lords, then shall also come to pass the closing prediction—that the Church's mission work at home and abroad "shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (verse 13).

HAPPY PITCAIRN ISLANDERS.

The following report has been received at the admiralty from Rear Admiral de Horsey, commander-in-chief on the Pacific station:

SIR: I request you will acquaint the lords commissioners of the admiralty that as Pitcairn Island lay in my track from Esquimalt to Valparaiso, and the weather being sufficiently favorable for landing, I took advantage of the circumstances to visit that island for the purpose of ascertaining the condition of the inhabitants, and also to obtain refreshments on this long voyage. Having sighted Pitcairn at daylight on the 8th inst., we arrived at Bounty bay at 8 A. M., and remained off the island until noon the following day, when we proceeded on our voyage. A few particulars as to the present condition of this small and almost inaccessible island, the only spot of British territory lying in the vast triangle between Vancouver, Falkland, and Fiji islands, may not be uninteresting to their lordships, and are therefore made the subject of this letter. The population at present numbers 90, of all ages, of which 41 are males and 49 females, a nominal return of whom is furnished in Appendix No. 1.

By this return it will be observed that there is but one survivor of the generation which immediately followed the mutineers, viz., Elizabeth Young, aged about 88, daughter of John Mills, gunner's mate of the "Bounty," and of an Otaheitian mother. The oldest man on the island is Thursday October Christian, aged 59, grandson of Fletcher Christian, master's mate of the "Bounty." The population may be further described as consisting of 16 men, 19 women, 25 boys, and 30 girls. The deaths on the island have numbered about 12 in the last 19 years. No contagious diseases visit the island, nor are the animals subject to disease. A few medicines which were sent from Valparaiso, in her majesty's ship "Reindeer," are administered, as required, by the pastor. Pitcairn Island is governed by a "magistrate and chief ruler, in subordination to her majesty the Queen of Great Britain," who not only administers the laws, but also enacts them. There are two councillors to advise and assist the chief magistrate, besides which the "heads of families" are convened for consultation when required. In Appendix No. 2 I furnish a copy of the laws. They bear no date, but were, I am informed, drawn up by the present chief magistrate on accession to office, and are evidently culled from former ones now destroyed. The almost puerile simplicity of the laws is perhaps the best evidence of the good conduct of the people. The law is, in fact, merely preventive, no case of theft, fornication, or use of profane language (apparently the only three crimes contemplated as possible) having been known to occur since the laws were drawn up.

The chief magistrate is elected annually on New Year's-day, and is open to reëlection. Both sexes of and above the age of 17 have a vote. The office is at present filled by Mr. James Russell McKoy, who is also steersman of the whale-boat, which he built, and which is the only boat on the island. I have addressed a separate letter to their lordships relative to certain questions concerning the government of the island raised by the chief magistrate. Divine service is held every Sunday at 10:30 A. M., and at 3 P. M., in the house built and used by John Adams for that purpose until he died in 1829. It is conducted strictly in accordance with the liturgy of the Church of England, by Mr. Simon Young, their selected pastor, who is much respected. A Bible-class is held every Wednesday, when all, who conveniently can, attend. There is also a general meeting for prayer on the first Friday in every month. Family prayers are said in every house the first thing in the morning and the last thing in the evening, and no food is partaken of without asking God's blessing before and afterward. Capt. Beechey, writing fifty-three years ago, says: "These excellent people appear to live together in perfect harmony and contentment, to be virtuous, religious, cheerful, and hospitable; to be patterns of conjugal and parental affection; and to have very few vices." I have ventured to quote these words, as they hold true to this day, the children having followed in the footsteps of their parents.

The observance of Sunday is very strict; no work is done; but this is not in any pharisaical spirit, as shown on the occasion of our visit, which chanced to be on a Sunday, when everything consistent with not neglecting Divine service was done to supply us with refreshments for the crew, the chief magistrate arguing that it was a good work, and necessary, as the ship could not wait. Of these islanders' religious attributes no one can speak without deep respect. A people whose greatest privilege and pleasure is to commune in prayer with their God, and to join in hymns of praise, and who are, moreover, cheerful, diligent, and probably freer from vice than any other community, need no priest among them. The pastor also fulfils the duty of schoolmaster, in which he is assisted by his daughter, Rosalind Amelia Young. The instruction comprises reading, writing, arithmetic, Scripture history, and geography. The girls learn sewing, and hat-making as well, and the whole are taught part-singing very effectively. Every child and unmarried woman at present has to attend school from 9 to 12, and from 1 to 3 P. M. Schooling is conducted in the church-house, one end of which is used as a library, open to all. English is the only language spoken or known.

The Pitcairn islanders are of course entirely dependent upon their own resources. They grow sweet potatoes, yams, plantains, etc., and formerly plenty of bread-fruit, but these are nearly all dying out. They have also beans, carrots, turnips, cabbages, and a little maize; pineapples, fig-trees, custard-apples, and plenty of oranges, lemons, and cocoa-

nuts. Clothing is obtained alone from passing ships, in barter for refreshments. There are no springs on the island, but, as it rains generally once a month, they have plenty of water, although at times in former years they have suffered from drouth. No alcoholic liquors, except for medical purposes, are used, and a drunkard is unknown. The houses are well ventilated, and furnished sufficiently for their simple wants. There is no money on the island except such few coins as may be kept as curiosities.—*London Daily News.*

CHILDREN'S DEPARTMENT.

JIMMY AND JERRY.

BY ELLEN HAILE.

"If you'll shut the door, Aunt Sadie, and wont light the gas, and if you'll truly promise that you'll *never* tell anybody, I'll sit here in the corner by the fire-place, where you can't possibly see my face, and tell you all about it. That is, if you are sure you wont forget and tell anybody; for I'm just as ashamed of it—as ashamed as if I'd stolen a bird's-nest that had young birds in it, or told on a boy in school, or slapped the baby, or told mother a wrong story, or—anything that's the meanest, yes, just the very meanest thing a boy can possibly do.

"You don't believe it's anything very bad? Well, it just *is*, Aunt Sadie; and before I get done, you see if you couldn't say Jimmy or Jerry 'd make a great deal better nephew for such a nice aunt as you are, than a boy who could be such a sneak as I was.

"If I tell you every single thing about it, I'll have to go away back to last summer, when Ponto was a puppy, and used to run away and go down to the mill-pond for a swim, and to bark at the ducks, like the silly thing he was. Don't you remember how he was always getting into scrapes, and coming home with tin-pans and corn-cobs tied to his tail, and forgetting all about it the next day, and going back again?

"There is a very mean lot of boys living around the mill. They are always and for everlastingly throwing stones at us boys, shouting all sorts of words after us, and trying to get up a fight, till last winter we boys gave up skating on the mill-pond. We weren't *afraid* of them, don't you go and think that, Aunt Sadie! But who wants to be fighting street boys all the while? It takes up too much valuable time, when the afternoons are so short after school.

"But dear me, that's getting a long way behind Ponto, what we did last winter. But I do hate to begin, that's just the truth of it. But here goes!

"One day, when the puppy went down to the mill pond, there were ever so many of the Mill-lane boys around, and they threw sticks in the water for Ponto to swim after, and a good many times they pretended to throw them and didn't, I guess, till after a good while the puppy was beginning to get tired and swimming towards the shore, when Pat Laughlin, he's the very worst boy of all, came up, and says he, 'That's Bert Hamilton's dog; let's have some fun and drown him.'

"Pat Laughlin don't like me any better than I like him, and if I hadn't promised father not to fight with any boy again, this winter I'd like to—— Please don't look at me in that way, Aunt Sadie. It's just as mamma does when she's sorry about something I've been doing, and Pat *ought* to have his head punched. You just ask Fred.

"Of course the other boys were all ready for the *fun*, as Pat called it. *I* don't see any fun in killing a puppy. So part of the boys ran round the other side of the pond, some stood on the bridge, and some stayed where they had been in the first place. On the other side is the dam, you know. Whenever poor Ponto tried to land they beat him back with sticks and stones, till he was too tired to do anything but keep his nose above water, and Jerry says it was dreadful to hear him breathe. I was playing baseball down in Van der Vechten's meadow, Jimmy and Jerry knew, because they had been looking through the fence at us on their way home from school. I heard a great shouting, but there's always shouting down at the mill-pond, so I didn't think anything about it till Jimmy's brother, a little barefooted, ragged boy—for they are dreadfully poor, auntie—ran up to me and panted out:

"'Come, just as quick as you can, they're killin' your dog! Jimmy and Jerry are a trying to save 'im, but they'll kill Jimmy and Jerry too.' And then, oh my, how he cried! but he was such a little bit of a fellow, I don't think it's any wonder, do you? I used to cry myself when I was little.

"My! didn't I run! Auntie, did you ever see me run when I am running very fast? I just *rushed* that afternoon, and all the boys after me. When we got to the pond, what do you think I saw? Why, Jimmy helping Jerry out of the water with one hand—Jerry had Ponto in his arms, you know—and fighting off Pat and a whole lot of boys with the other!

"It was almost up with them though, and if we hadn't come just then they'd have been back in the water in a minute, all three of them!

"That was the day I came home with my thumb out of joint, don't you remember? but could I stand by and see other boys, boys that didn't know or care anything about my dog, trying to save him and not help them?

"We drove Pat and the other boys off away round the pond and into the lane. They never touched Ponto again. No, not all the rest of the summer.

"Jerry gave himself a shake in his wet clothes, just as the puppy shook himself, and looked so red and uncomfortable when I tried to tell him how obliged I was about Ponto.

"'It aint nothin,' he said; 'I never could like to see anybody hurt a puppy or a cat. Never!' And there was one of his eyes getting just as black as it could be, from a stone Pat threw at him; Jimmy's jacket was torn half way down his back, and I guess his shoulder ached pretty badly from the way he rubbed it.

"But they wouldn't let me give them anything, and Jerry looked real hurt when I offered him my new white-handled knife. 'I didn't help the puppy for pay,' he said.

"Jimmy and Jerry live down in Mill-lane, they are so poor; but they aren't a bit like the other boys. No, indeed!

"Jimmy sings in our choir at St. John's. My! I wish I could sing as he can! And Jerry's the nicest boy in Sister Emma's class at the mission-school. She told me so. And they're always trying to help their mother.

"Their father's dead, you know. So after they saved Ponto, father used to send for them to rake the paths and pick up apples; and mother said she'd a great deal rather have me go fishing and nutting with Jimmy and Jerry than with a good many boys she knew of. They never say a single bad word. Jimmy's just as obliging, and always looking out for his little brother, that he don't get hurt and has a nice time; and Jerry knows lots of funny stories and good jokes, and I just wish I could learn my lessons as quick as he can!

"Sometimes I wish I'd never commenced going to Mr. Harris's school, because it was after that that I began to be mean to those two boys. I was walking with Harry Allen one day (he's the richest boy in the school, you know, rides to school every day with a groom behind him, and has all the money he wants, and he's only twelve). Well, I was walking with him, and we met Jimmy and Jerry. Somehow I wished we hadn't, but they smiled and nodded, and of course I did, though they were very ragged, and I did wish that Allen needn't have known they were my friends. 'Who are those cads,' he said, 'grinning at you?' And when I told him how they had saved Ponto's life, and wouldn't take anything, and what nice boys they were, he only laughed and said, 'Before I'd be seen speaking to such boys! What if they did save your dog! That was last summer; I wouldn't speak to them *now*, if I was you. Aunt Sadie, after that I used to try not to see Jimmy and Jerry when any of Mr. Harris's boys were with me, and I couldn't begin to tell you how many times I've dodged around a corner or down an alley so as not to meet them. It makes me hot all over now to think of it.

"You know Turner's hill, Auntie? What splendid coasting it always is down there whenever there is coasting anywhere! And though there's been good skating all winter, there wasn't a speck of a chance for a sled till Wednesday morning. Wasn't I pleased when I woke up and found it snowing! There was my new sled, such a prime one, that father gave me on Christmas, never'd been out of the house yet. Didn't I just hurry it out after breakfast though!

"It was just the right kind of snow. Soft and lots of it, and coming down all the time in great double handfuls. Before school was out it cleared up and was freezing hard, and it didn't take us boys very long to make a beautiful track down the hill after we got there.

"I'd only been down the hill three times (splendid slides they were, because the "Reindeer" goes like a bird), and was just starting up again, when who should I see standing close together at the top of the hill but Jimmy and Jerry, smiling and looking anxious to have me see them. They did look dreadfully poor, Aunt Sadie; they haven't any overcoats, and their pantaloons were patched in two or three different places. They had old tippets round their necks, and their caps were so ragged; but they looked just as happy as if they'd been Harry Allen in his fur-lined overcoat and seal-skin cap and gloves. In a minute I remembered how they came to be there.

"One day in the fall, when I was off nutting with them, we began to talk about skating and sliding down-hill, and the boys said they'd always wished for a sled, but they didn't suppose they'd ever have one, and that almost all the slides they'd ever had were on pieces of boards and barrel staves. I said I thought it was a real shame; and then I went on: 'Now, boys, you remember—the very first time it's good coasting next winter, you come over on Turner's hill. *I'll* be there; and we'll take turns with my sled—turn and turn about regularly—and see if we wont have some fun. *Now don't you forget!*'

"The boys promised not to; and, sure enough, there they were, and there *I* was.

"What do you think I did, Auntie? Kept my promise? But I didn't. I sneaked away off on the other side of the hill, and pretended not to see them at all. Allen had told the other boys about my friends in Mill-lane, and I didn't want to have them see me speaking to them. So I slid down and climbed up ever so many times, pretending I didn't see them. But do you think I had a good time?

"I felt hot, and mean, and uncomfortable every time I caught a flutter of Jerry's tippet, or saw how disappointed and surprised they looked when I didn't notice them.

"Once I fell off my sled, half-way down the hill, and rolled down the rest of the way, bumping my head every turn. I saw ten million stars before I got to the bottom, and I was lying there trying to make up my mind where I was, when Jimmy and Jerry came running down, and Jimmy says, 'Are you hurt? Shall I help you up?' And Jerry says, 'Shall we draw you up the hill? We'd just as lief as not.'

"What do you think I did? This is the meanest thing of all, Auntie. I just pulled the sled-rope away from Jerry, and never even looked at them when I growled out, 'You leave my sled alone!' and raced off up the hill. When I looked around again they were gone, and away down South street I could see them walking slowly away, with their caps pulled down over their eyes, never saying a word to one another.

"I thought I was going to have a good time after they were gone. I *did* shout and laugh and try hard to; but, somehow, my stomach ached, I guess, and I couldn't help thinking about how disappointed the boys had looked; and dont't you remember you wondered how I came to get home so early, and what made me so cross?

"I couldn't get to sleep for ever and ever so long. I was awake when mamma came upstairs, and then I couldn't stand it any longer, so I called her, and she sat on the bed while I told her all about it, and she was just as sorry as I was. We made up our minds what I'd better do, and then I felt a great deal better. Isn't it funny how much better a boy feels when he has told, and said he is sorry?

"But this afternoon, when I went round after school to look for them, the mean feeling came back again when I saw Allen and two or three boys taking the short cut through Mill-lane to the hill, and all I said to Jimmy and Jerry was, 'Boys, don't you want to take my sled for a little while?' instead of asking them to come with me, as mother thought I'd better.

"They looked real pleased at first, and then Jimmy shook his head and said, 'You don't want us to talk to you any more! I guess we'd rather not borrow your sled, thank ye.'

"They never waited for me to say another word, but ran away around the corner of the lane, and I saw Jerry rub his eyes with the end of his old tippet.

"Did I have a good time sliding after that? *No, I didn't.* I felt so mean. Mamma said I felt as if I was a coward, and I guess I did. Just as if I'd slapped the baby, when she's too little to slap back.

"You can light the gas now if you want to, Aunt Sadie. I'm going to bed. Somehow I didn't feel like doing anything but telling you about my trouble. But to-morrow afternoon I'm *going* to find Jimmy and Jerry, and they're *going* to slide down Turner's lane with *me* on *my* sled, if all the boys in town *are* there. I'm just going to show them that *I'm not* ashamed to do it, and that I *don't* forget how they saved Ponto, just as sure as my name's Bert Hamilton!"

The next evening, as the supper bell rang, Bert's Aunt Sadie stood in the parlor-window smiling and nodding at Bert himself, who was smiling and nodding back again as he stowed his sled away on the piazza for the night.

To her soft, "Had a nice time, dear, *this* afternoon?" he answered with a real boy's hug, and said:

"I guess we did! and I didn't mind it a single bit after the first time. Harry Allen turned up his nose, and said something about 'cads'; but who cares for him? And the other boys liked Jimmy and Jerry ever so much, and every one of them asked them to try their sleds. So they had more slides than any one else, and they're coming again to-morrow. Oh, we had a splendid time, and I haven't a speck of a pain anywhere. It pays —don't it—to do what you *know* you ought to?"

MAIDIE'S SUNDAY STORIES.

BY C. L. B.

It was a rainy Sunday morning, and Maidie had been writing play letters to her dolly, and now she thought she would cut out some pictures with her own little scissors; but mamma proposed a Bible story instead. Maidie's face brightened at once.

"Oh yes, mamma," she said; "I would rather have a Bible story than anything else in the world, for I do love Jesus so! Mamma, don't you? And besides, mamma, I think cutting out pictures might be playing on Sunday. Don't you?"

"Well, no, dear; I think not."

"Oh, I think it would, mamma; and I'm sure playing write letters to dolly would be. Wouldn't it?"

Mamma did not answer, but, taking the

little one on her lap, asked her what she would like to hear about.

"Well, mamma, I don't quite know all about God making things—making the trees and grass and such things."

Mamma opened the Bible at the first chapter of Genesis, and read the chapter to Maidie, explaining each verse as well as she could. Maidie was greatly interested, especially in the sun and moon, and the plants that had seeds to grow into other plants. At first she could not comprehend how the sun made the difference between day and night; but when she saw mamma turn an apple around in front of another apple she soon understood how one side of the earth would be dark while the other was light.

When this was finished, Maidie wanted more stories, so mamma opened the New Testament just where she had been reading that morning, and came upon the story of the man who was born blind. Maidie's face grew sad. She knit her brows, her eyes looked blacker than ever, as she gazed into mamma's face, and heard about the poor man who had never seen anything in all his life. When mamma said that Jesus passed that way, she exclaimed distressfully, "But, mamma, why *didn't* Jesus cure him?"

"Wait a minute, dear, and you shall hear what is coming," said mamma, so cheerfully that Maidie brightened up at once, sure that Jesus would help, as He always did in every story.

"Jesus made a paste out of earth, and put it on the poor blind man's eyes, and told him to go and wash in a little pond near by. The man didn't know what good that would do. He had been blind all his life, and just to go and wash his eyes—he was sure he couldn't imagine how *that* would cure him; but he knew that Jesus *knew best*, so he just went and did as Jesus told him, and his eyes were opened; he looked around and saw everything, all the trees, and the houses and the people and everything!"

Maidie clapped her hands.

"And that was all because he minded Jesus; because he said, 'Jesus *knows best*,' and went and did just what Jesus told him."

"Yes, mamma, I know; papa knows best, and mamma knows best, and *Jesus knows best!* That's the way to say, isn't it?"

As the little face was still eager for more, mamma went on to tell about the Good Shepherd.

"Once there was a shepherd——"

"Yes; I know about that," said Maidie; "he lived in heaven with the angels. I 'member about the angels and the shepherds singing."

"Oh, no, darling; it was the angels that sang *to* the shepherds."

"Oh, I thought they all sang together," she said meekly, but a little disappointed.

"No; shepherds live on the earth and take care of sheep. This shepherd had a great many nice big sheep and little white lambs, that played about to the green grass. Then he had a fold that they all stayed in at night. It was something like our barnyard, where the oxen stay."

"Oh, I know what a fold is," said Maidie reproachfully.

"Yes, dear; you know. Well, this fold had a door, and in the morning the shepherds would go to the door and call the sheep and lambs to go out to the green fields. Now do you know these sheep and lambs all had names?"

"Oh, *please* tell me their names."

"I don't know them all; but I'll tell you two. One was Nannie, and another was Bessie."

"Nannie and Bessie; yes, that's nice," said the child.

"Well, the shepherd didn't call them out all together, because they would have come in such a crowd; but he called them one by one. The moment they heard his voice they knew him; and when Bessie heard him call 'Bessie! Bessie!' she ran to him, and so did Nannie when he called her; and every one, as soon as its name was called, ran out to the dear shepherd that they loved so much. But one morning a stranger came, a man that they did not know at all, and he called 'Nannie!' in a strange voice."

"Oh, no, mamma, how could he when he didn't know their names? I think he just called 'Sheep! sheep!'" and Maidie called in as harsh a voice as she could assume.

"Yes, that was it," said mamma; "I made a mistake. Of course the sheep wouldn't come at all. They all stayed in the fold, and wouldn't go with the stranger. But when the shepherd came they all went out, and so they did every morning. The shepherd went before them, and they followed, all in a line; and when they came to the lovely green fields they nibbled the soft grass, and they ran and drank some cool water out of a dear little brook that was running along through the fields; and then the sheep lay down to rest, and the little lambs played all about their mothers, and had *such* a nice time. But all of a sudden, what do you suppose the shepherd heard? Something growling and growling. He looked, and there was a wolf coming out of the woods."

Maidie's face darkened.

"The wolf growled and barked just like a cross dog. I'll show you how." And mamma tried to imitate the bark of a wolf.

"Never mind, dear mamma; I don't care about that," said Maidie, shuddering. "What did the shepherd do?"

Mamma hastened to say: "The shepherd ran after the wolf with a long pole that he had—a crook it was called—and chased away the naughty wolf—drove him off into the mountains ever so far off."

"That was nice," said Maidie. "Where is the 'oof now, mamma?"

"He lives in the woods, dear, up at the top of the mountain. You know the wolves never come here."

"Nor the bears either, mamma?"

"Oh, no; never."

"But they are in New York, aint they?"

"Just a few, in cages, to show to people, that's all. But now I want to tell you who the Shepherd is, and who the sheep and lambs are."

Maidie opened her eyes wide with surprise.

"You know Jesus told this story about the shepherd to the people, and it all means something. Jesus is the Shepherd, grown people are the sheep, and little children are the lambs. You are a lamb and I am a sheep."

"Am I a lamb?" and Maidie smiled sedately.

"Yes, you are a little white lamb, and Jesus loves you and loves me just as much as the shepherd loved the sheep and lambs; and we love Him and mind Him just as the sheep and lambs loved and minded the good shepherd."

"Who is the 'oof, mamma!"

"The wolf is naughtiness, dear. When you want to be naughty, it is the wolf coming, and Jesus will drive it away if you ask Him to."

Maidie was not satisfied—it was not personal enough.

"But who *is* the 'oof; mamma?"

Mamma hesitated, but soon said:

"The wolf is sin, darling. Sin means naughtiness. When you want to be naughty, or when mamma wants to be naughty, it is sin coming; but if we speak to Jesus, He will drive sin away, and then we shall be good again."

"How can I speak to Jesus?" said Maidie.

"Just whisper to Him, dearest."

"What shall I say?"

"Say, 'Dear Jesus, help me to be good.'"

"And not tell you anything about it?"

"No, not tell anybody but Jesus. Have a secret with Him, and whisper to Him to drive naughtiness away when you want to be naughty."

"Do *you* do that, mamma?"

"Yes, dear."

"Why, I didn't know it."

"Of course you didn't. I don't let anybody know it but just Jesus. Mamma whispers to Him, and so can Maidie."

"Yes, I will, mamma."

Here papa came home from church, and there were great rejoicings between him and Maidie and Princie, the dog. But at the first quiet moment, Maidie came to mamma's side and whispered:

"Mamma, mus' I say, 'Dear Jesus, make me to be good?'"

THE LION AND THE RAT.

(*A Paraphrase.*)

Be kind to all; the meanest friend
Good service oft may do;
A fable of the olden time
Will prove my text is true.

Outstretched upon the sward, Lord Lion lay at rest;
The grand majestic beast none daring to molest.
Between the lion's paws,
Into death's very jaws,
A rat ran heedlessly.
"*Noblesse oblige!*" Lord Lion thought,
"This foolish rat, so easy caught,
I'll not harm needlessly."
He let him go. The rat thus freed
To Lion proved a friend in need.

One day, far from his forest home,
His lordship strays; in net he's caught.
He chafes and roars; in this sad plight
His rage and strength avail him naught.
The roaring loud the rat soon hears,
To aid his friend runs he;
With busy teeth he tears the net,
And sets Lord Lion free.

THE CHURCHMAN COT.

Contributions to "The Churchman Cot" at St. Luke's Hospital, Chicago, for the week ending Monday, January 13th, 1879:

Part of Flo's birthday gift, in memory of Sister Nettie, Brooklyn, N. Y.	$0 25
S. C. S., Williamsburgh, N. Y.	50
In Memoriam, Alice, Providence, R. I.	1.00
Grace church S. S., Sterling, Ill.	2 00
Charlie, Anna, Edith, and Walter, Shattuck, from their Churchman Cot box (second offering), Champaign, Ill.	1.00
Sherman Granger's self-denial, Zanesville, Ohio.	60
Minnie Platt, Sandy Hook, Conn.	2.00
Mary and Johnny Gibson's third offering of their own earnings, Morristown, Conn.	50
"Found in the purse of a departed sister," Danbury, Conn.	2.00
Gertrude, Stamford, Conn.	1.00
A Churchwoman, "in memory of my beloved son," New Brunswick, N. J.	5.00
Receipts for the week,	15.85
Total receipts,	**$2,981.62**

PARAGRAPHS.

There were 917 failures in New York city last year, with liabilities to the amount of $63,958,403, and assets valued at $18,695,531.

In his lectures on preaching, the Rev. Dr. Phillips Brooks says: Whether the minister feels the congregation or not, the congregation feels the minister. Often the horse knows the rider better than the rider knows the horse. Never allow yourself to complain that your congregation neglects you without first asking yourself whether you have given them any reason why they should attend to you.

Among the petitions recently presented to the House of Commons is one from Buckland for a prolongation of the use of the old Table of Lessons in the Church of England. Under the Act of 1871, establishing the revised Table of Lessons recommended by the royal commissioners, the use of the old table was permitted "at any time prior to the 1st of January, 1879."

It is said that myopism or near-sightedness is exclusively an attendant of civilization, never being found among savages, and rarely among the peasantry of any country. Investigation shows that the region of the *macula lutea*, or "yellow spot," opposite the pupil of the eye, has the greatest power of perception, but is peculiarly liable to disease, and that in myopic persons this part of the eye may become congested, resulting, perhaps, in partial or even total blindness. Statistics show that the liability to this disease is greatest in colleges; that is, in village schools less than one per cent. of the pupils are myopic, in city schools about twenty-one per cent., and in colleges as many as forty. The disease increases with age, and a hereditary tendency toward it is often found in children.

According to a carefully prepared statement of Gen. L. P. Walker, of Alabama, summarized by the Springfield *Republican*, that State has 2,118 factories, working 8,248 hands, with a capital invested of $5,714,032, paying annually in wages $2,227,968, and yielding annually in products $13,040,644. Florida has 630 factories, working 2,749 hands, with a capital invested of $1,679,930, paying annually in wages $989,592, and yielding annually in products $4,685,403. Georgia has 3,846 factories, working 17,871 hands, with a capital invested of $13,930,125, paying in wages $4,844,508, yielding annually in products $31,196,115. Louisiana has 2,557 factories, working 30,071 hands, with a capital invested of $18,313,974, paying in wages $4,593,470, yielding annually in products $24,161,905. Mississippi has 1,731 factories, working 5,941 hands, with a capital invested of $4,501,714, paying in wages $1,579,428, yielding annually in products $8,154 758. South Carolina has 1,584 factories, working 8,141 hands, with a capital invested of $5,400,418, paying in wages $1,543,715, yielding annually in products $9,358,981. Texas has 2,319 factories, working 7,927 hands, with a capital invested of $5,284,110, paying in wages $1,787,385, yielding annually in products $11,517,302. Aggregate number of factories, 14,884; aggregate number of hands employed, 80,948; aggregate capital invested, $54,824,303; aggregate wages paid annually, $17,514,516; aggregate annual value of products, $102,615,108.

The Rothschilds, of Paris, says the New York *Times*, have been victimized through what they had intended to be a shrewd business operation. A little more than two years ago they sent to the government mint at Bordeaux silver, in bars, to the value of 1,200,000 francs, and requested that it might be coined for them. Although uncoined silver was then selling at a considerable discount from its nominal worth as a circulating medium, and although the French Government had ceased coining silver on its own account, yet the laws regulating the mint did not permit of a refusal to receive and stamp the metal. As a possible means of getting out of the difficulty, the Rothschilds were told that the pressure of work was so great that the coined money could not be delivered for two years; but after making an estimate, which showed that they could afford to sacrifice the interest on their money for this period and still make a handsome profit, the bankers replied that they were willing to wait. The silver was turned over to the superintendent of the mint, who gave them a certificate of deposit; but when at the end of the stated time they called for their money, they were told that it could not be delivered to them, for the silver bars had been stolen, silver-plated copper bars having been substituted for them. To the Rothschilds this was an unqualified loss, for the government's decrees expressly provide that it is not to be held responsible for bullion sent to its mints by private persons who desire to have it coined, while in the case of the officials at the mint it is merely a breach of trust, for which they cannot be held criminally accountable. The primary action on the part of the Rothschilds was largely colored by what is known as sharp practice, so that the sympathy felt for them will be in some degree mitigated.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. Stewart Brown, care of Brown Bros. & Co., 59 Wall St., New York.

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Connecticut Mutual
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Paid Death and Endowment Claims in 1877	$3,306,724 00
Paid Dividends to Members	2,511,776 24
Increased its Assets in 1877	1,326,996 77
Has Surplus over all Liabilities of	3,603,702 15
Has Policies in force	66,252
Expense ratio for 1877	7.14

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CASH CAPITAL	$3,000,000 00
Reserve for Reinsurance	1,886,432 31
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Net Surplus (1st January, 1878)	1,016,708 02
TOTAL ASSETS	$6,109,526 75

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Palestine.—The Mary Baldwin Memorial Mission School at Joppa, conducted by Mrs. Hay, educates seventy poor Arab boys. Funds are urgently needed. Fifty cents a week support a boy; or an annual donation of $25 founds a scholarship. Donations may be sent to the Treasurer, Board of Foreign Missions, 23 Bible House, New York, and to Mrs. A. M. HAY, Jaffa, Palestine, or Mrs. C. H. HAY, care of the American Consul, Liverpool, England.

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